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TH AND PART OF THE SEVENTH ASHṬAKA,

OF THE

RIG-VEDA,

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ṚIG-VEDA SANHITÁ.

A COLLECTION OF
ANCIENT HINDU HYMNS,
CONSTITUTING THE
IXTH AND PART OF THE SEVENTH ASHṬAKA,
OF THE
ṚIG-VEDA.

TRANSLATED FROM THE ORIGINAL SANSKRIT,
BY H. H. WILSON, M.A., F.R.S.

EDITED BY
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AND
W. F. WEBSTER, M.A.,
LATE SANSKRIT EXHIBITIONER, TRIN. COLL. CAMB.

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PREFACE.

I PUBLISHED, in 1866, the fourth volume of the late Professor Wilson's translation of the Ṛig-Veda, which professed to follow mainly the interpretation of the Hindu Commentator Sáyaṇa. The printing of the fifth volume was soon afterwards commenced; but it was stopped by the discovery that the original MS. of the translation ended abruptly in the middle of the 44th hymn of the eighth Maṇḍala, and that although there was a more or less complete translation of the tenth Maṇḍala, only rough notes remained of that of the ninth. I subsequently completed the translation of the eighth Maṇḍala independently, and it was printed; but my engagements at that time, in connection with my duties as Professor of Sanskrit in the University of Cambridge, rendered it impossible for me to continue the work; more especially as the original MS. of the translation of the ninth Maṇḍala was in a very imperfect state, and required a great deal of careful revision, before it could be sent to press. A long interval elapsed during which the translation lay in abeyance; but Messrs. Trübner & Co. were always anxious to have it completed, and Mr. Nicholas Trübner retained to the last his earnest interest in the work. At last, my friend and old Cambridge pupil, Mr. W. F. Webster, undertook to carry on and complete the interrupted task. He has continued the editing of the fifth volume, which is now published after its long suspension. He has carefully corrected Professor Wilson's translation of the ninth Maṇḍala with which this volume ends; the sixth and last volume, comprising the translation of the tenth Maṇḍala, is in the press. I have ventured to add a translation of the Válakhilya hymns, forming Appendix I. of this volume; they were not contained in Prof. Wilson's MS. translation, nor does Sáyaṇa give any commentary on them.

The aim of this translation, as I have said, is to represent the traditional interpretation of the Ṛig-Veda as given by Sáyaṇa, and consequently but little attention is paid to the views of modern scholars. This work does not pretend to give a complete translation of the Ṛig-Veda, but only a faithful image of that particular phase of its interpretation which the mediæval Hindus, as represented by Sáyaṇa, have preserved. This view is in itself interesting and of an historical value; but far wider and deeper study is needed to pierce to the real meaning of these old hymns. Sáyaṇa's commentary will always retain a value of its own,—even its mistakes are often interesting,—but his explanations must not for a moment bar the progress of scholarship. We can be thankful to him for any real help; but let us not forget the debt which we owe to modern scholars, especially to those of Germany. The great St. Petersburg Dictionary (the sixth and seventh volumes of which appeared since the fourth volume of this translation was published) is indeed a monument of triumphant erudition, and it has inaugurated a new era in the interpretation of the Ṛig-Veda.

E. B. COWELL.

CAMBRIDGE, *March* 17*th*, 1888.

ṚIG-VEDA SANHITÁ.

SIXTH ASHṬAKA.

SECOND ADHYA'YA.

MAṆḌALA VIII. CONTINUED.

ANUVA'KA IV.

SÚKTA I. (XXI.)

The deity is INDRA, except in the last two verses, in which the liberality of CHITRA is praised; the *Ṛishi* is SOBHARI, of the family of KAṆWA: the metre of the odd verses is *Kakubh*, of the even *Satobṛihatí*.

1. Unpreceded* INDRA, cherishing thee (with sacrificial food), desirous of thy protection, we invoke thee who art manifold in battle, as (men call upon) some stout (person for help).[1] Varga I.

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[1] *Váje chitram, sangráme vividharúpam;* the printed *Sáman*, I. 408 [I. 5. 1. 2. 10; II. 1. 1. 22. 1.] (Benfey), reads *vajrin*, "thunderer," for *váje.—Yathá vríhyádibhir gṛiham púrayanto jana annavishaye sthúlam guṇádhikam kanchit mánavam áhwayanti*, "as people filling a house with rice and the like call upon some stout, liberal man for food," is the commentator's amplification of the last clause.

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* *Apúrvya* is explained "new," *i.e.* ever new at the three oblations.

2. We have recourse, INDRA, to thee for protection at sacred rites: may he who is ever young, fierce, resolute, come to us! We, thy friends, INDRA, rely upon thee as our protector and benefactor.[1]

3. Lord of horses, of cattle, of corn-land, these libations (are for thee); come, lord of the *Soma*, drink the effused *Soma* juice.

4. Intelligent, but destitute of kin,* let us connect ourselves, INDRA, with thee, who aboundest with kinsmen: come, showerer (of benefits), with all thy glories, to drink the *Soma*.

5. Gathering like (a flock of) birds round thy exhilarating heaven-bestowing *Soma* beverage mixed with curds, we repeatedly glorify thee, INDRA.[2]

Varga II. 6. We salute thee with this adoration: why dost thou so oft meditate (upon our requests)? master of bay steeds, let our desires be granted. Thou art their bestower, we are thy (suppliants), and our sacred rites are (addressed to thee).

7. We verily are the most recent (objects) of thy protection, INDRA, wielder of the thunderbolt; we have not known of old one greater than thou.†

8. We acknowledge, hero, thy friendship, (the

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[1] Sáma Veda, II. 59 [II. 1. 1. 22. 2].

[2] *Ibid.* I. 407 [I. 5. 1. 2. 9]. *Vivakshaṇe* is explained by Sáyaṇa *swargaprápaṇaṣíle*, "causing to obtain *swarga*."

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* Or rather, "we thy worshippers (*viprásaḥ*), destitute of kin."

† Sáyaṇa seems to render this latter clause "we knew thee not formerly as the mighty one (but now we know thee)."

wealth) to be enjoyed through thee, and solicit both, thunderer, of thee: giver of dwellings, INDRA of the handsome jaws, sustain us in all abundance and in (store of) cattle.

9. I glorify, friends, for your protection, that INDRA who has brought to us of old this or that excellent (wealth).[1]

10. That man glorifies INDRA, the lord of bay steeds, the protector of the good, the overcomer of enemies, who rejoices (in the fulfilment of his wishes): may MAGHAVAN bestow upon us, his worshippers, hundreds of cattle and horses.

11. With thee, showerer (of benefits), for our ally, we bid defiance to one assailing us in a contest (on behalf) of a man possessing herds of cattle.* Varga III.

12. INDRA, invoked of many, may we conquer in battle those contending against us; may we resist the malignant; may we, aided by the leaders (of rites,† the *Maruts*), slay VṚITRA; may we be prosperous, and do thou protect our pious works.

13. Thou, INDRA, art by thy birth brotherless: from ever art thou without a kinsman: the kindred thou desirest is (that of him) who engages in war.[2]

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[1] Sáma Veda, I. 400 [I. 5. 1. 2. 2].

[2] *Ibid.* I. 399 [I. 5. 1. 2. 1; II. 6. 2. 4. 1]. [Sáyaṇa renders this verse thus, "Thou, *Indra,* by thy birth art from eternity

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* Sáma Veda, I. 5. 1. 2. 5.

† Sáyaṇa explains *nṛibhiḥ* as "wielders of weapons," *áyudhanetṛibhiḥ*, and *vṛitra* as "the enemy."

14. Thou acknowledgest no friendship for the wealthy man (who makes no offerings); those who are puffed up with wine[1] offend thee: when thou institutest (the sacrifice), thou expellest niggardliness, and thou art invoked as a protector.[2]

15. Let us not, like fools, INDRA, be regardless of the friendship of such as thou art;* let us assemble together when the libation is effused.

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without a foe, without a controller, without a kinsman; thou desirest to show thy kinsmanship only by war," *i.e.* it is only by fighting that thou art the friend of thy worshippers.]

[1] *Suráṣwah, surayá vṛiddháh pramattáh*, intoxicated; or *nástikáh*, Atheists. For the second line, beginning *Yadá kṛiṇoshi nadanum samúhasi*, the printed edition gives no commentary. One MS. reads (but no doubt from some interpolator's hand), *Yadá mánavasya dánádiráhityam samúhasi nirákaróshi yashṭṛitwam karoshi*, "when thou expellest the neglect of gifts of a man, thou makest the sacrificing;" but the construction is questionable. [The verse occurs in Sáma Veda, II. 6. 2. 4. 2; and Sáyaṇa there explains the clause, *Yadá kṛiṇoshi nadanum samúhasi*, "when thou utterest the inarticulate sound of approbation (to the worshipper, implying, 'He is mine'), thou bringest him (wealth)." See Benfey's translation, note. Professor Müller thus translates the whole verse, Ancient Sanskrit Lit. p. 542, "Thou never findest a rich man to be thy friend; wine-swillers despise thee; but when thou thunderest, when thou gatherest (the clouds), then thou art called like a father."]

[2] Or, "as a father," *pitá iva*.

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* Sáyaṇa interprets this, "Let not us who are thine, *Indra*, be desolate as those who are ignorant of the friendship of such as thou art," *má te amájuro yathá múrása indra sakhye twávataḥ*. He explains *amájuráḥ* as *gṛihaiḥ putraiḥ pautraïr dhanádibhiṣcha saha jírṇáḥ*.

16. Let us never, INDRA, giver of cattle, cease (to benefit) from thy wealth; let us not accept it (from another than) thee:* do thou, who art the lord, confirm to us permanent (riches), bestow them upon us; thy benefactions cannot be arrested. Varga IV.

17. Is it INDRA who has given to the donor (of the oblation) so much affluence? is it the auspicious SARASWATÍ (who has given) the treasure? or, CHITRA, is it thou?

18. Verily the *Rája* CHITRA, giving his thousands and tens of thousands, has overspread (with his bounty) those other petty princes, who rule along the SARASWATÍ, as PARJANYA (overspreads the earth) with rain.

SÚKTA II. (XXII.)

The deities are the AṢWINS; the *Ṛishi* is as before: the metre of the first, third, fifth, and seventh verses is *Bṛihati*; of the second, fourth, and sixth, *Satobṛihatí*; of the eighth, *Anushṭubh*; of the ninth and tenth, *Jyotish*; then come four *Kákubha Pragáthas*.

1. I invoke to-day for our protection that splendid chariot, which, adorable AṢWINS, advancing on the path to battle,† you ascended (to go to the wedding) of SÚRYÁ. Varga V.

2. Celebrate, SOBHARI, with praises (that chariot), the benefactor of former (encomiasts), the worthily

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* Sáyaṇa explains *te*, as in the previous verse, *vayam tava swabhútáḥ*, "we who are thine."

† *Rudravartaní*, explained as "having a path which causes weeping in battle," or "whose paths are praised."

invoked, the desired of many, the preserver, the foremost in battles, the relied upon by all, the scatterer of enemies, the exempt from ill.

3. We incite by our adorations on this occasion the two divine Aṣwins, the overcomers of foes, that they may come down for our protection and proceed to the dwelling of the donor (of the offering).

4. One of the wheels of your car moves in every direction; the other, impellers of actions,[1] remains with you: may your favour, lords of rain, hasten towards us as a cow (to her calf)!

5. Your celebrated chariot, Aṣwins, that is three-banked,* and caparisoned with gold, graces heaven and earth: come with it, Násatyas.

Varga VI. 6. Bestowing upon Manu the ancient (rain) from the firmament, you enabled him to cultivate (the soil) with the plough (and reap) the barley:[2] now therefore, Aṣwins, lords of rain, we glorify you both with praises.

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[1] *Írmá* is explained *antaryámitayá prerakau*, "urgers, or impellers, by the property of internal influence or conscience;" or it may mean *udakasya prerayitárau*, "senders of water or rain." [For the two wheels, see vol. i. p. 78.]

[2] The text has *yavam vṛikeṇa karshathah*, "you till with the plough barley."

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* Sáyaṇa explains *trivandhura* as "having three seats," or "having two poles, and a bar between them for fastening the harness," *vandhura* being *sárathi-sthánam*, or *dwe íshe tanmadhye rajjusajjanárthako daṇḍah.*

7. Rich in food, AṢWINS, come to us by the paths of sacrifice, those by which, showerers (of benefits), you went to gratify TṚIKSHI, the son of TRASADASYU, with vast wealth.

8. Leaders (of rites), affluent in rain, this *Soma* has been expressed by the (grinding) stones for you; come to drink the *Soma*, drink it in the dwelling of the donor.

9. AṢWINS, who are rich in rain, ascend your golden chariot, a storehouse (of weapons); bring to us fattening* food.

10. With those protections with which you have defended PAKTHA, ADHRIGU, and BABHRU, when propitiating you, come to us, AṢWINS, quickly; administer medicine to the sick.

11. At the time when hurrying, devout, we invoke you both speedily going to battle, at the dawn of day, with our hymns,[1]— Varga VII.

12. Then, showerers, come to my manifold all-propitiating invocation with those (protections), with which, leaders (of rites), you, who are gratified (by oblations), munificent (in gifts), and the overcomers

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[1] The terms are unusual—*yad adhrigávo adhrigú havámahe.* The first is explained, *karmasu twaramáṇáh*, "hastening to acts of worship;" the second, *ṣatrubadhártham sangráme twarayá gacchantau; adhrigu* being explained etymologically *adhṛita-gamana*, "whose going is unwithheld."

* *Pívariḥ*, according to *Sáyaṇa*, "purifying," or "stout;" *pávayitṛiṇi sthúláni va* (*annáni*).

of numerous (foes), gave augmentation to the well;[1] with such (protections) come hither.

13. I address the Aṣwins, glorifying them at break of day; we solicit them with oblations.

14. We adore those lords of water, leaders on the road of battle,* in the evening, at dawn, and at mid-day; therefore, Rudras who are rich in food, give us not up hereafter to a mortal adversary.

15. Adorable Aṣwins, bring in your chariot at early dawn happiness to me, soliciting happiness: I, Sobhari, invoke you as (did my) father.

Varga VIII. 16. (Aṣwins), who are swift as thought, the showerers (of benefits), prostrators of the arrogant, the givers of enjoyment to many, be ever nigh unto us, for our security, with many and prompt protections.

17. Aṣwins, of goodly aspect, leaders (of rites), deep drinkers of the *Soma* juice, come to our dwelling, abounding with horses, with cattle, with gold.

18. May we obtain from you (wealth) spontaneously bestowed, comprising excellent strength, such as is desired by all, and unassailable by a powerful (foe): may we obtain from you who are rich in food, upon your coming hither, all good things.

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[1] See vol. i. p. 289, note *a*. [The *Aṣwins* miraculously filled the well with water, and so rescued *Vandana*.]

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* *Rudravartanî*, see *suprà* on v. 1.

SÚKTA III. (XXIII.)

The deity is AGNI; the *Ṛishi* is VIṢWAMANAS, the son of VYAṢWA: the metre is *Ushṇih.*

1. Adore him who resists[1] (our foes), worship JÁTAVEDAS the diffuser of smoke, of unobstructed radiance. Varga IX.

2. Commend with praise, all-beholding VIṢWAMANAS, that AGNI, who is the giver of chariots to the unenvious (worshipper).

3. The repeller (of foes), the glorified by hymns, arrests the food and drink, and the bearer of oblations takes away the wealth (of those) of whom he foreknows[2] (the neglect of sacrifices).

4. The imperishable lustre rises of that AGNI, who is radiant, bright with blazing teeth, resplendent, and glorious amidst troops (of worshippers).*

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[1] *Pratívyam, ṣatrushu pratigamana-ṣílam agnim; Agni,* who has the property of going against enemies. Sáma Veda, I. 102 [I. 2. 1. 1. 7].

[2] *Upavidá vindate vasu* is all the text has. The scholiast explains the first by *upavedanena,* by proximate knowing, that is, *ete havínshi dévártham na prayachchhantítyetajjnánena teshám eva dhanam labhate,* "These do not give oblations to the gods;" by this knowledge he takes their wealth. [Sáyaṇa seems to understand the latter part, "those non-sacrificers, whose food and its juices he arrests (sc. as not digesting them?), their wealth, too, he takes away by his divine knowledge (of their guilt)."]

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* *Gaṇaṣriyaḥ* is explained by Sáyaṇa "who visits troops of worshippers to take their oblations."

5. Rise up with celestial splendour, thou who art radiant with great and present lustre, who art worthily worshipped and glorified.

Varga X. 6. Proceed, Agni, with pious praises, offering in due order the oblations (to the gods), for thou art their messenger, the bearer of oblations.

7. I invoke for you, (worshippers), Agni, the ancient ministrant priest of men; I praise him with this hymn, I glorify him for you.

8. (Worship him who is) of wondrous works, who, gladdened (by offerings), is present like a friend, whom (the priests) by their sacrifices, according to their power, render propitious to the worshipper.

9. Pious worshippers, at the place of offerings adore[1] with praise him who is gratified by worship, the completer of the sacrifice.

10. Let our sacrificers,* prepared (with their implements), present themselves before the chief of the *Angirasas*, who is the most renowned offerer of oblations amongst men.

Varga XI. 11. These thy vast blazing flames, undecaying Agni, are most powerful, vigorous as horses.

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[1] The text has *jujushuh*, "they have adored;" but the scholiast renders it *upásevadhwam*, expressly stating that the first (the third) person is here put for the second, *madhyamapurushasya prathamapurushádeṣah*.

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* Or "sacrifices," *yajnáḥ*.

12. Do thou, who art the lord of food, give us riches, with male offspring: defend us, with our sons and grandsons, in battles.*

13. When Agni, the lord of men, is sharpened (by sacrifice), and, well pleased, is present in the abode of a man, he verily defends it against all evil spirits.[1]

14. Hero, Agni, lord of men, hearing this my present praise, consume the guileful *Rákshasas* by thy flames.[2]

15. No hostile mortal shall have power by fraud over him who by the (sacred) offerers of the oblation presents (offerings) to Agni.[3]

16. The *Ṛishi* Vyaṣwa, desirous (of propitiating) Varga XII. the showerer (of rain), has gratified thee, the bestower of wealth; so we too kindle thee for (the acquirement of) ample riches.

17. Uṣanas, the son of Kavi, has established thee, Játavedas, as the ministrant priest, thee as the offerer of sacrifice, for Manu.

18. All the consentient gods have made thee their messenger; mayest thou, divine Agni, who art the

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[1] Sáma Veda, I. 114 [I. 2. 1. 2. 8].

[2] *Ibid.* I. 106 [I. 2. 1. 1. 10].

[3] *Ibid.* I. 104 [I. 2. 1. 1. 8].

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* Or, as Sáyaṇa seems to say, "defend our wealth, consisting in sons and grandsons, and what has to be guarded in battles."

first (of the deities), quickly become the object of their worship.*

19. The pious mortal has appointed this immortal, purifying, dark-moving, mighty (AGNI), his messenger.

20. Let us with uplifted ladles invoke him, the brilliant, bright-shining, undecaying, ancient AGNI, who is to be adored by men.

Varga XIII. 21. The man who by the (holy) presenters of oblations makes offerings to him, receives (from AGNI) ample nourishment, with male progeny, and fame.

22. The ladle charged with the oblation proceeds with reverence† at sacrifices to the ancient AGNI, the first (of the gods), the cognizant of all that exists.

23. Let us, like VYAṢWA, glorify the brilliant AGNI with these excellent and most pious praises.

24. *Ṛishi*, son of VYAṢWA, adore the far-spreading domestic AGNI, with praises, like STHÚRAYÚPA.[1]

25. Pious men glorify the ancient AGNI, the guest of men, the son of the trees, for protection.

Varga XIV. 26. Sit down, AGNI, on the sacred grass, in the presence of all those worshippers diligent (in pious works, induced) by their veneration (to accept) the oblations of men.

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[1] Said to be the name of a *Ṛishi*.

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* Sáyaṇa seems to take it, "mayest thou quickly become worthy of the sacrifice, (as bearing our oblations to them)."

† Or, "with the hymn," *stotreṇa namaskáreṇa vá*.

27. Grant us (Agni) many desirable (things), grant us riches envied by many, (comprehending) vigour, offspring, fame.

28. Agni, (who art) the desired of all, the humbler (of foes), the youngest (of the gods), ever bestow riches upon the tranquil and constant man.[1]

29. Thou verily art a liberal benefactor: bestow upon us, Agni, food, with cattle, and the gift of abundant riches.

30. Thou, Agni, art renowned; bring hither the veracious, the purely vigorous, the resplendent deities Mitra and Varuṇa.[2]

Súkta IV. (XXIV.)

The deity is Indra, except in the last triplet, which celebrates the munificence of *Rája* Varu, the son of Sushámán; the *Rishi* is Vaiyyaṣwa, or the son of Vyaṣwa:* the metre is *Ushṇih*, except in the last verse, which is *Anushṭubh*.

1. Let us earnestly, friends, address our prayer to Varga XV.

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[1] *Sushámṇe ṣaṣwate janáya; ṣobhanasámavate bahave prádurbhútáya stotṛiṇám*, is all the explanation, except that to the first is added *tava prasádát*, "who enjoys tranquillity from thy (*Agni's*) favour." [Sáyaṇa may intend to explain the words as meaning "upon the various reciters of excellent hymns." The *Gaṇa-ratna-mahodadhi* explains *sushámán* as *ṣobhanam sáma priyavachanam yasya* (cf. *Páṇ*. 8. 3. 98). In v. 28 of the next hymn, *sushámán* is the name of a king.]

[2] This, according to Sáyaṇa, intimates the ordinary association of these two deities with *Agni* at sacrifices.

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* i.e. *Viṣwamanas*, as in the preceding hymn: see v. 7.

INDRA, the wielder of the thunderbolt; for you I praise the chief leader (in battles), the resolute (opposer of foes).[1]

2. Thou art renowned for strength; from the slaying of VṚITRA, thou art (famed as) VṚITRAHAN: thou surpassest, hero, the opulent in the donation of thy riches.

3. Praised by us, bestow upon us riches of wonderful variety; thou, the lord of steeds, who, at the issue (of thy weapons)[2] puttest thine enemies to flight, art the donor (of treasures).

4. Burst open to thy worshippers, INDRA, the highly-prized wealth: glorified by us, do thou who art endowed with resolution, bring (us wealth) with a resolute (mind).

5. Lord of steeds, in the recovery of the cattle the opponents resist not thy left hand nor thy right, thy enemies (resist thee) not.

Varga XVI. 6. I approach thee, thunderer, with praises, as (a cowherd goes) with cattle to the pasture; gratify the desire, satisfy the mind of thine adorer.

7. Fierce destroyer of VṚITRA, bringer (of wealth to thy worshippers), subduer of enemies, preside over all (the offerings) of us,* VIṢWAMANAS, with a (favourable) mind.

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[1] Sáma Veda, I. 390 [I. 4. 2. 5. 10].

[2] *Nireke chid vasuh* is the text; the scholiast explains it *tavá-yudhanirgamanád eva ṣatravah paláyante.*

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* Sáyaṇa explains *naḥ* for *mama*, as *pújáyám bahuvachanam.*

8. May we, hero, slayer of VṚITRA, invoked of many, become possessed of this thy new, desirable, and happiness-producing wealth.

9. As, INDRA, inspirer[1] (of men), thy strength is irresistible, (so) invoked of many, thy munificence to the donor (of oblations) cannot be marred.

10. Most adorable, chief leader (of men), invigorate (thyself with the *Soma*) for (the conquest of) great wealth: consume, MAGHAVAN, the strong (cities of the *Asuras*) for the rich spoil.

11. Wielder of the thunderbolt, our solicitations have been formerly addressed to other gods than thee: give us, MAGHAVAN, of thy (spoil, and guard it) for us with (thy) protections. Varga XVII.

12. Verily, impeller (of men), who art to be worshipped by praise, I apply to no other than thee for sustenance, riches, reputation, and strength.

13. Effuse[2] the *Soma* juice for INDRA, let him quaff the *Soma* beverage; he by his might rewards (the donor) with wealth.*

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[1] The attributive is *Nṛito*, voc. of *Nṛitu*, dancer, or who causes to dance, *i.e.* agitator, exciter, from *Indra's* faculty of internal impulse in all beings, *sarvasya antaryámitayá nartayitaḥ*: cf. *suprá*, p. 6, note [1].

[2] Sáma Veda, I. 386 [I. 4. 2. 5. 6; II. 7. 1. 8. 1]. The printed edition reads *rádhánsi chodayate*, for the *rádhasá chodayáte* of the *Ṛig-Veda* text.

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* Sáyaṇa explains the construction, *swamahattwenaiva annena saha dhanádikam stotṛibhyaḥ prakarsheṇa chodayati*, "he by his might abundantly sends to his worshippers wealth with food."

14. Let me address the lord of steeds, who associates his strength (with the MARUTS): now hear the words of the son of VYAṢWA praising thee.[1]

15. No one, INDRA, has ever been born more mighty than thou; no one (surpassing thee) in riches; no one (more powerful) in protection; no one (more entitled) to praise.[2]

Varga XVIII. 16. Pour out,* priest, the most exhilarating (draught) of the sweet (sacrificial) beverage, for he, the ever-mighty hero, alone is praised.[3]

17. INDRA, ruler of horses, no one surpasses thine ancient praise, either for force or for fame.†

18. Desirous of food, we invoke your lord of viands, who is to be magnified by sacrifices (offered) by attentive‡ (worshippers).

19. Come, friends, let us glorify INDRA, the leader, who is entitled to praise, who, single, overcomes all hostile hosts.§

20. Recite agreeable words, sweeter than clarified butter, or than *Soma*, to the illustrious

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[1] Sáma Veda, II. 860 [II. 7. 1. 8. 2, reading *rádhaḥ* for *daksham*]. *Aṣwya* is explained as the son of *Aṣwa*, or *Vyaṣwa*.

[2] *Ibid.* II. 861 [II. 7. 1. 8. 3].

[3] *Eva hi vírah stavate sadávṛidhah.* The commentator renders it as in the translation, but he does not notice *sadávṛidha*.

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* Sáma Veda, I. 4. 2. 5. 5; II. 8. 2. 10. 1.

† *Ibid.* II. 8. 2. 10. 2. *i.e.* "None is mightier or more praiseworthy (or richer) than thou."

‡ *Ibid.* II. 8. 2. 10. 3.

§ *Ibid.* I. 4. 2. 5. 7.

(INDRA), who is gratified by eulogy, who rejects not praise;

21. Whose energies are unbounded; whose wealth cannot be carried away; whose bounty extends like the firmament over all. Varga XIX.

22. Glorify INDRA, the unassailable, the powerful, the regulator (of men), as was done by VYAṢWA; he, the lord, gives a spacious dwelling to the donor (of the oblation).*

23. Praise verily at present, son of VYAṢWA, praise (INDRA), who is the tenth of the pervading (vital principles),[1] the adorable, the all-wise, to be honoured repeatedly (by sacred rites).

24. Thou art cognizant, wielder of the thunderbolt, of the departure of evil beings, as the purifying sun day by day (is of that) of the (birds) flying in all directions (from their roost).[2]

25. INDRA, of goodly aspect, bring to the offerer (of the oblation) that (protection) wherewith to

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[1] The text has simply *daṣamam*, the tenth; in explanation of which the scholiast cites a text which states that there are nine vital airs in the human body, and that *Indra* is the tenth; *nava vai purushe práṇá manushyeshu vartamáná Indras teshám daṣadhá*, etc. [Cf. Taitt. Bráhm. i. 3, 7, 4, and Taitt. Sanh. i. 7. 9.]

[2] Sáma Veda, I. 396 [I. 5. 1. 1. 6].

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* Sáyaṇa explains *yamam* as *stotṛibhiḥ suniyatam*, "who is conciliated (?) by his praisers;" and *manhamánam gayam*, as "honourable wealth," or "a house for the worship of the gods." He gives a passive meaning to *yama*, but cf. viii. 103. 10.

defend him thou hast twice slain (the foe) for KUTSA; show the same (care of us).*

Varga XX. 26. (INDRA) of goodly aspect, we implore thee who art entitled to praise, for (our) preservation; for thou art the overcomer of all our adversaries.

27. (He it is) who rescues men from the wickedness of evil beings, who enriches (the dwellers) on the seven rivers: † now hurl, thou who aboundest in wealth, thy weapon at the *Dása*.

28. As thou, VARU, hast distributed vast wealth to those who have solicited (riches) on behalf of SUSHÁMAN, ‡ (so do thou now distribute) to the descendants of VYAṢWA; (and so too thou), auspicious food-bestowing (USHAS).[1]

29. May the gifts of a humane § (prince), when

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[1] The text has only *Subhage vájinívati*. The comment supplies *Ushas*, on the authority of *Ṣaunaka*. [Sáyaṇa gives an alternative rendering, which is paralleled by v. 2 of the sixth *Súkta* of this *anuváka*, making *Varu* himself address the stanza to *Ushas*, and ask her to give him wealth for the sons of *Vyaṣwa*, as she had given to his father for his suppliants.]

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* Sáyaṇa takes it, "Bring to us that protection wherewith (thou protectest thy) offerer; send to us (that protection wherewith) thou hast twice slain (the foe) for *Kutsa*."

† *Sapta sindhushu*, *i.e.* the dwellers on the banks of the seven rivers, the *Ganges*, etc., or on the shores of the seven seas (Sáyaṇa).

‡ *Varu* is said to have distributed these alms that his father, *Susháman*, might go to heaven.

§ Sáyaṇa explains *nárya* as *narahitasyápatyam*.

offering the *Soma* libation, extend to the VYAṢWAS, yea, and substantial wealth by hundreds and thousands.

30. If any ask of thee, (USHAS), when anywhere present,* where the sacrificer (VARU dwells), (reply) the powerful (prince), the refuge of all, abides on (the banks of) the *Gomatí* river.

SÚKTA V. (XXV.)

The deities are MITRA and VARUṆA, except in the tenth, eleventh, and twelfth stanzas, in which they are the VIṢWADEVAS: the *Ṛishi* is the son of VYAṢWA: the metre is *Ushṇih*, except in the penultimate stanza, where it is *Ushṇiggarbhá*.

1. You two are the protectors of the universe, divine, and to be adored among the gods; therefore, (VIṢWAMANAS), thou sacrificest to the pair who are observant of truth and endowed with real power. Varga XXI.

2. MITRA and VARUṆA, doers of good deeds, (diffusers of) riches, who are the charioteers (of men),† well born of old, the sons (of ADITI), observant of vows, (you are worshipped by me).[1]

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[1] The text has only the nouns, without any verb, which is supplied by the commentator. [He supplies "thou sacrificest to them," *tá yajase*, from the previous verse.]

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* Sáyaṇa explains *kuhayákṛite* as meaning, "Oh thou who art honoured by those who ask where *Varu* dwells," *sa varuḥ kutra tishṭhatítyetadichchhayá 'bhilakshaṇapravṛittair jijnásubhiḥ puraskṛite* (*Ushas*). *Valaḥ* he takes as *varaḥ*, sc. *swabalena ávárakaḥ ṣatrúṇám*, "overwhelmer of enemies."

† Or, perhaps, "bringers of riches," *taná rathyá*.

3. The great and veracious ADITI, the mother (of the gods), gave birth to those two who are possessed of all affluence, and shining with great splendour, for the (destruction of the) *Asuras*.

4. The great MITRA and VARUṆA, the two sovereign* and powerful† deities, the observers of truth, illume[1] our solemn rite.

5. Grandsons of mighty strength, sons of energy, doers of good deeds, liberal benefactors, they preside over the habitation of food.

Varga XXII. 6. Bestow (upon us) good gifts, viands, whether of heaven or earth: may the water-shedding rains attend upon you.

7. (These are they) who look upon the great deities as (a bull contemplates) the herd, sovereigns observant of truth and propitious to adoration.

8. Observers of truth, doers of good deeds, they sit down for the office of sovereignty;‡ observant of obligations, endowed with strength, they acquire vigour.[2]

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[1] The text has *ghoshataḥ*, which Sáyaṇa renders *swadíptyá prakáṣayataḥ*.

[2] *Kshatriyá kshatram áṣatuḥ* is explained *balavantau balam vyápnutaḥ*.

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* Sáyaṇa, as usual, explains *samrájá* as "perfectly resplendent," *samyag dípyamánau*; and so, too, in v. 7.

† *Asurá* is also explained as "impelling by being the indwelling principle," *antaryámitayá prerakau*.

‡ Cf. vol. i. p. 66, verse 10.

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9. Thorough knowers of the path, even before the eye (can see), causing (all beings) to open their eyelids, existing from of old, and shining with a mild radiance, verily they have been worshipped.[1]

10. May the divine ADITI, may the NÁSATYAS also protect us; may the rapid MARUTS defend us.

11. Munificent and irresistible (MARUTS), guard Varga XXIII.
our vessel* by day and night, so that we may be secure through your protection.

12. We, uninjured (through his protection, offer praise) to the liberal VISHṆU, who harms not (his adorers): do thou who goest by thyself alone (to combat), and causest wealth to flow (to the worshipper), hear (our prayer) in behalf of him who has commenced the sacrifice.[2]

13. We solicit that ample, all-desired, all-guarding (wealth) which MITRA, VARUṆA, and ARYAMAN hold under their protection.

14. Yea, may he who causes the waters to flow

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[1] A rather unintelligible verse, even with the help of the scholiast. [Sáyaṇa seems to understand it as referring to *Mitra* and *Varuṇa* as respectively presiding over day and night, *ahorátrayor vyáptena tejasá.*]

[2] Sáyaṇa interprets *Sindho* as *stotṛín prati dhanánám syandanaṣíla Vishṇo*, and *púrvachittaye* as *prárabdhakarmaṇe yajamánáya.*

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* *No návam urushyata; návam yajniyám* occurs in x. 44. 6, and seems there to mean the sacrifice.

(PARJANYA), the MARUTS, the AṢWINS, INDRA, VISHṆU, may all (these deities) together, the showerers (of benefits, protect) that wealth for us.

15. Those desirable leaders (of men), rapid in movement, break down the haughtiness of any (foe) whatever, as an impetuous current (sweeps away all obstacles).

Varga XXIV. 16. This one, the lord of men (MITRA), contemplates many vast things: we follow his rites for you.

17. We observe the ancient rites of the imperial VARUṆA and the renowned MITRA, (rites) that are good for (our) dwelling.[1]

18. (MITRA is he) who has measured with his rays the limits of both heaven and earth; who has filled both heaven and earth with his greatness.

19. He, SÚRYA,[2] has uplifted his radiance in the region of the heaven; kindled and invoked with burnt-offerings, he is bright, like AGNI.

20. Raise your voice in the spacious hall of sacrifice* (to him) who is lord over food derived from cattle, who is able to grant nutritious sustenance.

Varga XXV. 21. I glorify by night and day that sun[3] (MITRA

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[1] The text has only *Okyá*. The comment renders it *Oko gṛiham tasmai hitáni karmáṇi*.

[2] That is, according to the comment, *Mitra* and *Varuṇa*. Cf. v. 21.

[3] *Tat súryam* means, according to the scholiast, the brightness of *Mitra* and *Varuṇa*. [Sáyaṇa's words are *súryam suvíryam, tat Váruṇam Maitram cha tejas.*]

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* Sáyaṇa explains *dírghaprasadmani* as an epithet of *yajne*, *vistṛitam sadanam yasmin yajne.*

and Varuṇa), and both the heaven and earth; do thou (Varuṇa) ever bring us to the presence of the bountiful.

22. We have received from the son of Susháman, the descendant of Ukshan, the overcomer (of foes), a well-going chariot of silver, yoked (with a pair of horses).

23. Among bay horses these two are pre-eminently) the destroyers (of foes), and of those eager in combat; the two strong bearers of men.

24. Through this new praise (of Mitra and Varuṇa) I have obtained at the same moment of the mighty prince, two fast-going sagacious* steeds, with whip and reins.

Súkta VI. (XXVI.)

The deities are the Aṣwins, but of the last six stanzas Váyu; the *Ṛishi* as before, Viṣwamanas, the son of Vyaṣwa, (or Vyaṣwa, the descendant of Angiras): the metre of the first fifteen stanzas and the twenty-second, twenty-third, and twenty-fourth is *Ushṇih*; that of the sixteenth and three following is *Gáyatrí*, as also of the twenty-first and twenty-fifth; that of the twentieth, *Anushṭubh*.

1. (Aṣwins) of irresistible strength, affluent showerers (of benefits), I invoke your chariot amidst the pious, who are assembled to celebrate your presence. Varga XXVI.

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* Sáyaṇa explains *viprau* as *medhávinám uchitau*, "worthy of the praisers of a deity."

2. (Say), VARU[1] (thus), NÁSATYAS, senders of rain, affluent showerers (of benefits), as you came to SUSHÁMAN with your protections to (grant him) great riches,[2] (so come to me).

3. Affluent in nourishment, we invoke you, who are desirous of (sacrificial) food, on this occasion at dawn[3] with oblations.

4. Leaders (of rites), let your renowned all-conveying chariot come to us, and (do you) recognize the praises of the zealous (worshipper) for his prosperity.

5. AṢWINS, affluent showerers (of benefits), detect the guileful; verily, RUDRAS, vex your adversaries.

Varga XXVII. 6. DASRAS, who are gratified by sacred rites, of fascinating complexion,[4] lords of rain, pass with your fleet (horses) completely round our entire (sacrifice).

7. Come to us, AṢWINS, with all-supporting riches, for you are opulent, heroic, overthrown of none.

8. INDRA and NÁSATYAS, who are most accessible, come to this my sacrifice: come, gods, to-day, with (other) divinities.

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[1] The text has only *Varu,* in the vocative, which the commentator amplifies—*He varunámaka rájann evam brúhíty Ṛishir vadati.*

[2] *Mahe tane, mahate dhanáya*; *mahyam áyátam* is supplied by the scholiast.

[3] *Ati kshapah, kshapáyá atikrame,* "at the passing of night," *ushah-kále.*

[4] *Madhuvarṇá* is explained *ye yuvayo rúpam paṣyanti te tatraiva hṛishṭá bhavanti,* "they who look upon your beauty are delighted."

9. Desirous of you who are bestowers of wealth, we invoke you, as did (our father) Vyaṣwa: come, sagacious Aṣwins, hither with favourable intentions.

10. Praise the Aṣwins devoutly, *Ṛishi*, that they may repeatedly hear thine invocation, and destroy the nearest (approaching enemies) and the Paṇis.

Varga XXVIII.

11. Hear, leaders (of rites), (the invocation) of me the son of Vyaṣwa, and understand its (purport);* and may Varuṇa, Mitra, and Aryaman concurrently (grant me wealth).

12. Adorable showerers (of benefits), bestow daily upon me (some) of that (wealth) which is given by you, which is brought by you for the worshippers.

13. The man who is enveloped in sacrifices (offered) to you, like a woman with additional raiment,[1] rewarding him, Aṣwins, you place him in prosperity.

14. Favourably disposed towards me, come, Aṣwins, to the dwelling of him who knows (how to prepare for you) the most copiously effused (libation) to be drunk by the leaders (of rites).

15. Affluent showerers (of benefits), come to our dwelling for (the libation) to be drunk by the leaders (of rites), for you bring the sacrifice to completion by praise, as the fatal shaft (slays the deer).[2]

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[1] *Adhivastrá*, "having another garment over her ordinary clothes."

[2] The text has only *Vishudruheva*, which Sáyaṇa explains, *viṣván hinasti ṣatrún iti ṣarah*. [He explains the allusion as

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* Sáyaṇa seems to explain it, "ye recognize this my (invocation as devoted to you)."

Varga XXIX. 16. Aṣwins, leaders (of rites), among (all) invocations may my most earnest praise invoke you as a messenger, may it be (acceptable) to you.

17. Whether, immortal (Aṣwins), you rejoice in the water of the firmament, or in the dwelling of the worshipper,[1] hear this my (invocation).

18. Verily this Ṣwetayávarí, the golden-pathed river, is of all rivers the especial bearer of your (praises).

19. Aṣwins, following a brilliant course, you acquire celebrity by the white river worthily praising you, the enricher (of the people on its banks).[2]

20. Yoke your chariot-drawing horses, Váyu; bring them, Vasu, encouraged (to the sacrifice); then drink our *Soma*; come to our daily libations.

Varga XXX. 21. We solicit thy protection, Váyu, lord of sacrifice, wonderful son-in-law of Twashṭṛi.[3]

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follows: *tena* (*vishudruhá*) *yathá vyádho mṛigam abhilashitam deṣam prápayati tadvat stutyá yajnam avaikalyeṇa samáptim prápayathaḥ*, "as a hunter by an arrow brings the deer to the desired spot (to its destination?), so ye by praise cause the sacrifice to attain completion."]

[1] *Isho vá gṛihe, yuvám ichchhato yajamánasya* is Sáyaṇa's explanation.

[2] The river is said to have praised the *Aṣwins*, as the *Ṛishi* lived on its banks. These banks are golden, and consequently enrich those who live near.

[3] Sáyaṇa explains *Twashṭṛi* here by *Brahmá*, and refers for the connection to the *Itihásas* and other authorities. *Mahídhara* (Yajur-Veda, 27. 34) says, *Váyu*, or the wind, having taken water from *Áditya*, fertilizes it, as rain, and is therefore as it were his son-in-law, identifying *Twashṭṛi* with *Áditya*.

22. We, the offerers of *Soma*, solicit riches from the sovereign, the son-in-law of TWASHṬṚI; (may we become) wealthy.

23. Establish, VÁYU, happiness in heaven;* bear quickly thy well-horsed (chariot); do thou, who art mighty, yoke the broad-flanked (horses) to the car.

24. We invoke thee who art of graceful form, extending through thy magnitude thy limbs in all directions,[1] to our religious rites, like the stone (for bruising the *Soma*).

25. Divine VÁYU, foremost (of the gods), exulting in thine own mind, cause our rites to be productive of food and water.†

SÚKTA VII. (XXVII.)

The VIṢWADEVAS are the deities; MANU, the son of VIVAṢWAT, is the *Ṛishi*: the metre of the odd verses is *Bṛihati*; of the even, *Satobṛihati*.

1. AGNI is the *Purohita* at the sacrifice: the stones, the sacred grass (are prepared) for the ceremony. I invoke with the holy verse the MARUTS, Varga XXXI.

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[1] *Aṣwapṛisṭham* is, literally, "borne on a horse's back;" but Sáyaṇa here interprets *aṣwa* by *vyápta*, and *pṛishṭha* by *sarvánga*.

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* *Váyu* being considered the supporter of all the celestial luminaries, *sarva-jyotishám twadádháratwát*.

† Sáyaṇa seems to explain the latter clause, "Give us food and water, and so cause our rites to be duly performed."

Brahmaṇaspati, and all the gods, for their desirable protection.[1]

2. Thou comest (Agni), to the victim, to the dwelling[2] (of the worshipper), to the touchwood, to the *Soma*, at dawn and at night: universal deities, givers of wealth, knowing all things, be the defenders of our pious acts.

3. Let the ancient sacrifice proceed first to Agni, then to the gods,—to the Ádityas, to Varuṇa, observant of obligations, to the all-resplendent Maruts.

4. May the universal deities, possessors of all opulence, destroyers of foes, be (nigh) to Manu for his prosperity: do you, who know all things, secure to us an abode safe from robbers[3] through your unassailable protections.

5. Universal deities, united together and of one mind, come this day to us, (attracted) by the sacred praise addressed to you; and do you, Maruts, and the mighty goddess Aditi, (come) to the dwelling, (our) abode.

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[1] Sáma Veda, I. 48 [I. 1. 1. 5. 4. Sáyaṇa explains *purohita* in its literal meaning, as "placed in front, (or on the east), on the *uttara vedi*."]

[2] *Pṛithivím*, which is explained *idam devasadanam*, "this chamber of the gods." *Oshadhíh* may here also imply annual plants, according to Sáyaṇa. [Sáyaṇa renders *ushásá naktam oshadhíh*, ("thou comest) to dawn and night (these being the times for the offering), and the soma-grinding stones." He explains *vasavaḥ*, as usual, by *vásayitáraḥ*, "causers of habitations."]

[3] *Avṛikam stenarahitam*; or it may imply, "free from any annoyances, *bádhárahitam*."

6. Direct, MARUTS, your beloved horses (to our rite): MITRA, (come to our) oblations; and may INDRA, and VARUṆA, and the swift leaders, the ÁDITYAS, sit down on our sacred grass. Varga XXXII.

7. Bearing the clipt sacred grass, offering in due order the (sacrificial) food, presenting the effused *Soma*, and having the fires kindled, we invoke you, VARUṆA,[1] (and the rest), as did MANUS.

8. MARUTS, VISHṆU, AṢWINS, PÚSHAN, come hither (induced) by my praise: may INDRA, the first (of the gods), also come, the showerer (of benefits), he who is praised by (his) worshippers as the slayer of VṚITRA.

9. Unoppressive deities, bestow upon us a mansion without defect, so that, subduers (of foes), no one may injure our defences, whether from afar or nigh.

10. There is identity of race among you, deities, destroyers of foes; there is kindred[2] (with me your worshipper); therefore utter at once the command for our former prosperity and for new happiness.

11. Deities, possessed of all wealth, I, desirous of offering worship, address to you verily unprecedented praise, for the sake of obtaining desired affluence. Varga XXXIII.

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[1] When *Mitra* and *Varuṇa* are named singly, both are intended, and sometimes even more of the *Viṣwadevas*, according to the scholiast. [For *Manu's* sacrifice, cf. vol. i. p. 68, and *Ṣatapatha Bráhmaṇa*, i. 8. 1.]

[2] The text has only *asty ápyam*, the scholiast says, with the *Ṛishi* of the hymn.

12. Devoutly praised (MARUTS), when the adorable SAVITṚI has risen above you, then bipeds and quadrupeds, and the flying birds, seeking (their objects), enter (upon their functions).

13. We would invoke each deity among you (gods) for protection, each deity for the attainment of our desires, each deity for the acquisition of food, glorifying you with divine praise.[1]

14. May the universal gods with one consent be together the givers (of riches) to MANU; may they, both to-day and hereafter, be the bestowers of wealth upon us and upon our posterity.[2]

15. I glorify you, innoxious deities, in the place of praises: no harm befalls the man who, MITRA and VARUṆA, offers (oblations) to your glories.

16. He enlarges his dwelling, he has abundant food who offers you (oblations) to obtain a blessing: through his pious acts he is born on every side in his children; all prosper (through your favour) unharmed (by enemies).

Varga XXXIV.

17. He gains (wealth) without war, he travels along the roads with quick (horses), whom ARYAMAN, MITRA, and VARUṆA, alike munificent, and acting in concert, protect.

18. You enable him (MANU) to proceed by an unobstructed road; you grant him easy access to difficult passes: may the weapon (of the foe) be far from him, and, inflicting no injury, perish.

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[1] Yajur-Veda, 33. 91.

[2] *Ibid.* 33. 94.

19. Divinities of benevolent vigour, since you preside over the rite* to-day, at the rising of the sun, since, possessors of all wealth, (you are present) at his setting, or at his waking, or at the meridian of the day;

20. Or since, all-wise deities, you accept the sacrifice, bestowing on the zealous donor (of the oblation) a dwelling (such as we may worship in),[1] then, possessors of all wealth, distributors of riches, may we worship you in the midst (of that dwelling).

21. (Gods), who are possessed of all wealth, bestow† the desired (opulence) upon the intelligent Manu, offering oblations to you at sunrise, mid-day, and sunset.

22. We solicit of you, resplendent deities, as a son (of a father), that which is to be enjoyed by many; offering oblations, may we obtain that (wealth), Ádityas, by which we may possess abundance.

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[1] The construction is so loose, that it is impossible to do more than conjecture the meaning. *Yadvábhipitwe asurá ṛitam yate chhardir yema vi dáṣushe* is explained *yadvá asmadyajnam prati yushmákam abhipráptau yajnam gachchhate havínshi dattavate yajamánáya gṛiham prayachchhatha*, "since you give a dwelling to the donor of the oblation proceeding to the rite, which is to bring you to our sacrifice," or, "on your approach to our sacrifice."

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* Sáyaṇa says, "since ye uphold the house (rendered prosperous)," *gṛiham kalyáṇabhútam dhárayatha.*

† Sáyaṇa connects this verse with the next, "since ye give the desired (opulence) to *Manu*," etc., "therefore we solicit of you," etc.

Súkta VIII. (XXVIII.)

Deities and *Ṛishi* as before: the metre is *Gáyatrí*, except in the fourth verse, where it is *Pura-ushṇih*.

Varga XXXV. 1. May the three-and-thirty divinities sit down upon the sacred grass; may they accept (our offerings), and bestow upon us both (sorts of wealth).[1]

2. May Varuṇa, Mitra, Aryaman, and the Aġnis, with their wives, honouring the donors (of the oblation), and addressed with the sacrificial exclamation,—

3. Be our protectors, whether coming with all their attendants from the west, from the north, from the south, from the east.*

4. Whatever the gods desire, that assuredly comes to pass: no one can resist their (will), no mortal withholds (their) offerings.†

5. Seven are the lances of the seven (troops of the Maruts), seven are their ornaments, they wear seven surpassing glories.

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[1] *i.e.* cattle and money; or, may they give repeatedly. [Sáyaṇa explains *vidan*, "may they acknowledge us as offerers."]

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* Sáyaṇa artificially makes out six directions by taking *nyak* as the nadir, and understanding by *itthá* the south and the zenith.

† Or, perhaps, as Sáyaṇa takes it, "even the non-offering mortal (must give offerings if they will it)."

SÚKTA IX. (XXIX.)

Deities as before: the *Ṛishi* is KAṢYAPA, the son of MARÍCHI, or MANU, the son of VIVASWAT; the metre is *Dwipadá Viráj*.

1. One (*Soma*) brown of hue,[1] all-pervading, leader of the nights,[2] ever young, decorates (himself) with golden ornaments. Varga XXXVI.

2. One (AGNI) intelligent, resplendent among the gods, is seated in his place (the altar).

3. One (*Twashṭṛi*) immoveably stationed among the gods, holds his iron axe in his hand.

4. One (INDRA) holds his thunderbolt wielded in his hand, by which he slays the VṚITRAS.

5. One (RUDRA) brilliant and fierce, (yet) the distributor of healing medicines, holds his sharp weapon in his hand.

6. One (PÚSHAN) watches the roads* like a robber, and is cognizant of hidden treasures.

7. One (VISHṆU) wide-stepping, has traversed the three worlds where the gods rejoice.

8. Two (the AṢWINS) travel with swift (horses) along with one (bride SÚRYÁ), like travellers to foreign countries.

9. Two of like beauty and of royal rank (MITRA and VARUṆA), worshipped with oblations of clarified butter, have taken their seat in heaven.

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[1] *Babhru* applies properly to the *Soma* plant, but the other epithets indicate *Soma*, the moon.

[2] *Súnara*, which is explained *sushṭhu rátriṇám netá*.

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* Cf. Vol. I. p. 115.—Sáyaṇa understands the roads to heaven or hell.

10. Some (the *Atris*), when worshipping, call to mind the great *sáman*, wherewith they light up the sun.*

Súkta X. (XXX.)

Deities as before: the *Ṛishi* is Manu, the son of Vivaswat; each of the four stanzas is in a different metre, *Gáyatrí*, *Pura-ushṇih*, *Bṛihatí*, *Anushṭubh*.

Varga XXXVII. 1. There is no one among you, gods, who is an infant or a youth; you verily are all of mature existence.†

2. Destroyers of foes, gods, adored by Manu, who are three-and-thirty, and are thus hymned;

3. Do you preserve us, do you protect us, do you direct us (to our good); lead us not afar from the paternal paths of Manu,[1] nor from those still more distant.

4. Gods, who are here present, all to whom this full sacrifice is offered, bestow upon us, upon our cattle and horses, happiness far renowned.

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[1] *Manu* is said to be the universal father, and the paths he enjoins are those of austerity and ceremonial. *Brahmacharyágnihotrádi-karmáṇi yena márgeṇa bhavanti tam eva asmán nayata.* [Sáyaṇa explains the latter line, "Lead us not away from the far-reaching paternal path of *Manu*, but away from any which is distant therefrom."]

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* Cf. *suprà*, Vol. III. p. 297. Sáyaṇa explains the *sáman* as the *trivṛit*, *panchadaṣa*, etc.

† *Sato-mahántaḥ*, explained by Sáyaṇa as *sarvasmád vidyamánát pṛithivyám api ye mahántas te satomahánta ity uchyante*, literally, "greater than all that is."

ANUVÁKA V.

ADHYÁYA II. CONTINUED.

SÚKTA I. (XXXI.)

The deities of the first four stanzas are the sacrifice and praise of the *Yajamána*; of the next five, the praise of the same and his wife; the benediction pronounced upon the pair is the divinity of the rest: the *Ṛishi* is MANU, the son of VIVASWAT; the metre of the ninth and fourteenth verses is *Anushṭubh*; of the last four, *Pankti*; of the tenth, *Pádanichṛit*; of the rest, *Gáyatri*.

1. He who offers oblations (to the gods, again) offers them: he pours forth libations and presents (the sacred cake),* he delights in reiterating the praise verily of INDRA. Varga XXXVIII.

2. INDRA protects from sin that man who offers him cakes and presents *Soma* mixed with milk.

3. A brilliant chariot comes to him, sent by the gods, with which, baffling all hostilities, he prospers.

4. In his house perpetual abundance, accompanied by progeny, (is present), and milch kine are milked day by day.†

5. Gods, may the husband and wife, who with one

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* The *paṣu-puroḍáṣa* is explained in the *Nyáya-málá-vistara* as the cake, which is an essential part of the animal sacrifice in the *jyotishṭoma, paṣu-devatá-sanskáraḥ*.

† Sáyaṇa explains it, "in his house perpetual abundance, accompanied by progeny and cattle, is milked day by day;" or *Ilá* may be taken as the goddess of cows, in which case *duhe* is explained, "milks forth, bestows."

mind offer libations and purify them, and (propitiate you) with the *Soma* ever mixed with milk,—

Varga XXXIX. 6. Constantly associated, may they acquire appropriate (sacrificial) viands; may they be able to offer sacrifice; may they never be wanting in food (given by the gods).[1]

7. They retract not (their promises) to the gods, they withhold not your praise, but offer abundant (sacrificial) food.

8. Blessed with youthful and adolescent offspring, and both having their persons richly ornamented, they pass (happily) their whole life.

9. Offering acceptable sacrifices, obtaining the wealth they solicit,* presenting gratifying (oblations to the gods), for the sake of immortality[2] enjoying personal union, they (wife and husband) worship the gods.

10. We solicit the happiness (afforded) by the mountains, the rivers, and VISHṆU, associated (with the gods).

Varga XL. 11. May the adorable PÚSHAN, the possessor of opulence, the most benevolent patron to all, come

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[1] The phraseology is not very perspicuous: *na tá vájeshu váyatah* is explained *devairdatteshvanneshu na gachchhatah, sarvadá annasahitau tishṭhatám.*

[2] *Amṛitáya*; the comment explains it, for the increase of descendants, *santánábhivṛiddhaye.*

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* Sáyaṇa explains *vítihotrá* as "they whose sacrifices procure them happiness," and *kṛitadvasú* as *pátreshúpayuktadhanau*, "bestowing your wealth on the suppliant."

auspiciously; may a wide path (be open) for our prosperity.

12. All men with (devout) minds are the unwearied* (praisers) of the irresistible deity (PÚSHAN), verily the (most) sinless of the ÁDITYAS.†

13. Since MITRA, ARYAMAN, and VARUṆA are our protectors, may the paths of the sacrifice be easily traversed (by them).

14. I worship the divine AGNI, the preceder of you, (gods), with praise, (for the sake) of riches; the worshippers (cherish him), the bountiful perfecter of the sacrifice, like a friend.

15. The chariot of the devout worshipper quickly (prevails), as the hero (prevails) in all combats whatever: the celebrator of the sacrifice, who desires to propitiate the mind of the gods, overcomes those who are no sacrificers.

16. Devoted to the gods, pouring out to them libations, thou, worshipper, shalt not perish: the celebrator of the sacrifice, who desires to propitiate the mind of the gods, overcomes those who are no sacrificers.

17. No one obstructs him by his acts, he is never driven (from his station), he is never separated (from his family): the celebrator of the sacrifice, who de-

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* Sáyaṇa takes *aramatiḥ* as for *alam-matiḥ*, which he explains as *paryápta-stutiḥ*.

† Sáyaṇa explains this latter clause, "verily (the gifts) of the *Ádityas* are void of evil, (therefore we praise *Púshan* for the attainment of food, etc.").

sires to propitiate the mind of the gods, overcomes those who are no sacrificers.

18. To him in this life is a valiant progeny, to him are swift herds of horses; the celebrator of the sacrifice, who desires to propitiate the mind of the gods, overcomes those who are no sacrificers.

THIRD ADHYÁYA.

MAṆḌALA VIII. CONTINUED.

AṆUVÁKA V. CONTINUED.

SÚKTA II. (XXXII.)

INDRA is the deity; the *Ṛishi* is MEDHÁTITHI, of the race of KAṆWA; the metre is *Gáyatrí*.

Varga I. 1. Celebrate with songs the great deeds of INDRA, the drinker of the stale *Soma*, when in his exhilaration.*

2. The fierce (deity) who, liberating the waters, has slain SṚIBINDA, ANARṢANI, PIPRU, and the slave† AHÍṢUVA.

3. Pierce the rain-holding domain of the vast ARBUDA: achieve, INDRA, this manly exploit.

4. I invoke the victorious handsome-jawed INDRA for your protection, and to hear (your praises), as (a traveller invokes) the water from the cloud.[1]

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[1] *Túrṇáṣam na girer adhi.* Sáyaṇa quotes *Yáska* 5. 16. for

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* Sáyaṇa seems to explain this: "Proclaim the deeds of the stale *Soma*, in the words of *Indra* when filled with exhilaration."

† Sáyaṇa makes *Dása* another proper name. *Dásam cha Ahíṣuvam cha.*

5. Exhilarated by the *Soma* draughts,* thou, hero, throwest open the pastures of the cattle and horses like a (hostile) city.

6. If thou art propitiated by my libation and praise, and bestowest food (upon me), come with viands from afar. Varga II.

7. Indra, who art pleased by praise, we are thine adorers; do thou therefore, who art the drinker of the *Soma*, be generous unto us.[1]

8. Gratified by us, bring us undiminished food, Maghavan, for vast is thy wealth.

9. Make us (Indra) possessed of cattle, of gold, and of horses: may we prosper with abundant viands.

10. We invoke Indra, who is greatly to be praised, whose arm is stretched out for the protection (of the world), acting nobly for our defence.[2]

11. The slayer of Vṛitra, the accomplisher of a hundred exploits in war, achieves them that he may be the giver of much wealth to his worshippers. Varga III.

12. May Ṣakra give us strength, may the liberal

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túrṇaṣa meaning *udaka*. He explains the sense, as a man in hot weather calls for water from the cloud, *yathá gharme 'bhitaptah pumán udakam megham prati hwayati*.

[1] Sáma Veda, I. 230 [I. 3. 1. 4. 8].

[2] *Ibid*. I. 217 [I. 3. 1. 3. 4].

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* Sáyaṇa explains *somyebhyaḥ* by *somárhebhyaḥ*, *i.e.* exhilarated thou throwest them open to those worthy of the *Soma* or to the worthy offerers of the *Soma*.

INDRA with all protections be the supplier of our deficiencies.[1]

13. Glorify that INDRA who is the preserver of riches, the mighty, the conveyer beyond (calamity),* the friend of the offerer of the libation;

14. Him who comes nigh, the mighty, the firm in battles, the acquirer of fame,† the lord of vast riches through his prowess.

15. No one puts a limit to his glorious deeds, no one asserts that he is not generous.

Varga IV. 16. Verily no debt is due (to the gods) by those *Soma*-partaking *Bráhmans* offering libations;[2] the *Soma* is not drunk without the expenditure of boundless (wealth).‡

17. Sing praises to the adorable (INDRA), repeat prayers to the adorable (INDRA), address hymns to the adorable (INDRA).

18. The powerful INDRA, the discomforter of hundreds and thousands, unchecked (by foes), is adorable; he who is the benefactor of the sacrificer.

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[1] *Antarábharah* is explained *chhidráṇám ápúrakah*, or *chhidrápidháyí*, the filler up or coverer of flaws.

[2] A text is quoted to the effect that "he who has a son, or is chaste, is free from debt," that is, to the gods and manes, *anṛiṇo yah putrí yadvá brahmachárí.*

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* *Supára* is more often explained "ready to be brought by praise."

† *Ṣravojitam* might also mean "the winner of wealth or food."

‡ *Apratá* is explained *avistírṇadhanena*, which would rather mean "by one who has not abundant wealth."

19. INDRA, who art to be invoked of men, come to their offered viands, drink of (their) libations.

20. Drink of the (*Soma*) purchased by the milch cow,[1] that (*Soma*) which is mixed with water, that which, INDRA, is especially thine.

21. INDRA, pass by the man who offers the libation in anger, him who pours it out upon a spot disapproved of; drink this presented *Soma*.[2] Varga V.

22. INDRA, who hast beheld our praises, proceed in three directions from a distance,* pass beyond the five orders of beings.

23. As the sun disperses his rays, do thou disperse (wealth upon me): may my praises rapidly draw thee, as waters (reach) the low ground.

24. *Adhwaryu*, quickly pour forth the *Soma* to the hero INDRA with the goodly jaws; bring the *Soma* for his drinking;

25. Who clove the cloud for (the issue of) the rain, who sent down the waters, who placed the mature (milk) in the cattle.

26. The brilliant† INDRA slew VṚITRA, AURṆAVÁBHA, AHÍṢUVA; he smote ARBUDA with frost. Varga VI.

27. Sing aloud (priests) to the fierce, victorious

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[1] *Swadhainavánám, dhenvá kritán somán*: as by the text, *dhenvá kriṇáti*.

[2] Sáma Veda, I. 223 [I. 3. 1. 4. 1, but with some variations].

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* *i.e.* Come to us from in front, from behind, and from the side.

† For *ṛichíshama*, see Vol. III. p. 467, note.

(INDRA) the overpowerer, the subduer (of foes), the praise inspired by the gods;

28. INDRA, who, in the exhilaration of the quaffed *Soma*, makes known among the gods all pious rites.

29. May those two golden-maned steeds, together exulting, bring him hither to the salutary (sacrificial) food.

30. INDRA, the glorified of many, let thy horses, praised by PRIYAMEDHA, bring thee down to drink the *Somà*.

SÚKTA III. (XXXIII.)

Deity as before; the *Ṛishi* is MEDHYÁTITHI; the metre of the sixteenth and two following verses is *Gáyatrí*, of the last, *Anushṭubh*, of the rest, *Bṛihatí*.

Varga VII. 1. We are pouring forth to thee the *Soma* juice like water: the praisers, strewing the clipt sacred grass, worship thee, slayer of VṚITRA, in the streams (falling) from the filter.[1]

2. The leaders (of rites), repeating praises, shout to thee, VASU, when the libation issues forth; when, INDRA, bellowing like a bull, dost thou come to the dwelling, thirsting for the *Soma?*[2]

3. Resolute (INDRA), bestow abundantly upon the descendants of KAṆWA thousands of viands; wise MAGHAVAN, we earnestly solicit thee for (wealth) of gold[3] and cattle.

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[1] Sáma Veda, 2. 215 [I. 3. 2. 2. 9; II. 2. 2. 12. 1].

[2] *Ibid.* 2. 216 [II. 2. 2. 12. 2, but with *gamat* for *gamaḥ*].

[3] *Piṣanga-rúpam*, "tawny-coloured," is left unexplained by the Commentary. Sáma Veda, 2. 217 [II. 2. 2. 12. 3].

4. Drink, Medhyátithi, and in the exhilaration of the draught sing to Indra, to him who has harnessed his horses, who, when the *Soma* is poured out, is present, the wielder of the thunderbolt, whose chariot is of gold.[1]

5. He who is well-handed, both left and right, who is the lord, who is wise, the performer of numerous great acts, the giver of vast wealth, Indra, who is the demolisher of cities, who is gratified by praise, is glorified (by us).

Varga VIII.

6. He who is the subduer (of foes), the unresisted, practised in combats,[2] possessed of vast wealth, the demander of the libation,[3] the praised of many, who by his acts (of bounty) is like a milch cow to the competent (worshipper).

7. Who knows him drinking with (the priests) when the *Soma* is effused? what food has he partaken of? he, the handsome-jawed, who, exhilarated by the (sacrificial) beverage, destroys cities by his might.[4]

8. As a wild elephant emitting the dews of passion, he manifests his exhilaration in many places: no one checks thee, (Indra), come to the libation;

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[1] Sáma Veda, 1. 289 [I. 3. 2. 5. 7], but the reading differs in some respects, as in the beginning, *páhi gá andhaso*, instead of *páhi gáyándhaso*, and instead of *sute sachá vajrí ratho*, it has *hiraṇyaya indro vajrí*.

[2] *Ṣmaṣrushu ṣritah*. *Ṣmaṣru* is explained as *yuddha*, a very unusual sense.

[3] *Chyavana* is literally he who causes to fall or flow, that is, the *Soma*.

[4] Sáma Veda, I. 297 [I. 4. 1. 1. 5; II. 8. 2. 15. 1].

thou art mighty, and goest (everywhere) through thy strength.[1]

9. He who is fierce, unmoved (by foes) and firm, ready equipped for battle,—if MAGHAVAN hear the invocation of his adorer, he will not go apart (from us) but come hither.[2]

10. Verily (INDRA), in this manner thou art the showerer (of benefits), brought by vigorous (steeds) to us, unarrested (by foes); fierce (INDRA), thou art celebrated as a showerer (of benefits) when afar; thou art celebrated as a showerer (of benefits) when nigh.[3]

Varga IX. 11. Showerers (of benefits) are thy reins, such also is thy golden whip; thy chariot, MAGHAVAN, is a showerer (of benefits), so are thy two horses; and thou, too, ṢATAKRATU, art the showerer (of benefits).

12. Showerer (of benefits), may the offerer of the libation to thee effuse the *Soma* as a showerer; straight-going (INDRA), bring (us wealth): arrester of thy horses, the showerer (of the oblation) has prepared the bountiful *Soma* to be mixed with the waters for thee.

13. Come, most powerful INDRA, to drink of the *Soma* ambrosia, (for without coming) this MAGHAVAN, the achiever of many exploits, hears not our praises, our chaunts, our hymns.

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[1] Sáma Veda, 2. 1047 [II. 8. 2. 15. 2].

[2] *Ibid*. 2. 1048 [II. 8. 2. 15. 3].

[3] *Ibid*. 1. 263 [I. 3. 2. 3. 1, but with *avitá* for *avṛitaḥ*]. The usual abuse of *Vṛishan* occurs in this and the two following verses.

14. Ṣatakratu, slayer of Vṛitra, let thy horses, yoked to thy car, bring thee, the lord, riding in thy chariot, (to our sacrifices), avoiding those sacrifices (offered) by others.

15. Greatest of the great, brilliant drinker of the *Soma*, accept to-day this our present praise; may our sacrifices be most successful in exciting thine exhilaration.

16. The hero (Indra) who has (ever) guided us delights not in thy punishment, nor in mine, nor in that of any other.[1] Varga X.

17. Verily Indra said that the mind of a woman is not to be controlled, he declared also that her intellect was small.[2]

18. The two horses of Indra, hastening to the exhilaration (of the *Soma*), draw his chariot; the pole of the showerer rests upon them.

19. Cast thine eyes (son of Playoga) downwards, not upwards: keep thy feet close together; let not (men) behold thine ankles, for from having been a *Bráhman* thou hast become a female.[3]

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[1] *Ṣástra* is explained *ṣásana*, governing or punishing. The scholiast evidently takes it in the latter sense, as he adds, *kintu rakshaṇa eva ramate*, he, *Indra*, delights only in protecting or preserving.

[2] According to the comment, this refers to a legend that *Ásanga*, the son of *Playoga*, the patron of the *Ṛishi*, had been changed to a woman; see the story in Vol. IV. p. 210.

[3] *Indra* is supposed to say this to *Ásanga* as a female.

Súkta IV. (XXXIV.)

Deity as before; the *Ṛishi* is Nípátithi, the descendant of Kaṇwa, except in the three last stanzas, where the *Ṛishis* are the thousand Vasurochishas, of the race of Angiras; the metre is *Anushṭubh* in the first fifteen verses, *Gáyatri* in the three last.

Varga XI. 1. Come, Indra, with thy horses to receive the praise of Kaṇwa; do you, ruling yonder heaven, O radiant with oblations, return thither.[1]

2. May the grinding stone, yielding the *Soma*-juice as it utters a sound, bring thee hither with the noise; do you, ruling yonder heaven, O radiant with oblations, return thither.[2]

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[1] This line, which constitutes the burden of the hymn, is singularly indistinct, *divo amushya ṣásáto divam yaya divávaso*, literally, of heaven of that one governing go you to heaven, heaven-affluent. The scholiast is evidently perplexed; in one interpretation he alters the cases to *divam amushmin* (*Indre*) *ṣásati*, and adds, *tatra vayam sukham ásmahe*, (when Indra rules heaven we abide there happily). *Divávaso* he interprets *dipta-havishka*. The plural *yaya* is put for the singular *pújártham*. He gives another explanation (which is followed in the text), *dyunámakam amum lokam ṣásanam kurvanto yúyam swargam gachchhata*. In his comment on the passage in the Sáma Veda, 1. 348 [I. 4. 2. 1. 7; II. 9. 1. 16. 1], he considers *amushya* as put for *amushmát prithiví-lokát*—from this world. None are very satisfactory; possibly it is intended to say merely that as *Indra's* presence is necessary in heaven, he is to be allowed to go back as soon as he has partaken of the *Soma* at the sacrifice on earth. [Benfey takes *divam* for the Soma-vessel, *dyulokákhya-droṇakalaṣa*, and considers the line as addressed to Indra and his horses; "von Himmel jenes Herschenden geht ihr zum Himmel, Strahlender."]

[2] Sáma Veda, 2. 1159 [II. 9. 1. 16. 3].

3. The circumference of these (stones) shakes (the *Soma*) at this (rite), as a wolf (terrifies) a sheep; do you, ruling yonder heaven, O radiant with oblations, return thither.[1]

4. The KAṆWAS invoke thee hither for protection and for food; do you, ruling yonder heaven, O radiant with oblations, return thither.

5. I make offering to thee of the libations as the first drink is presented to the showerer;[2] do you, ruling yonder heaven, O radiant with oblations, return thither.

Varga XII.

6. (INDRA) master of the family of heaven,[3] come to us: do thou, who art the sustainer of the universe, (come) for our protection: do you, ruling yonder heaven, O radiant with oblations, return thither.

7. Sagacious (INDRA) bestower of numerous protections, granter of infinite wealth, come unto us: do you, ruling yonder heaven, O radiant with oblations, return thither.

8. May (AGNI) the invoker, adorable among the gods, the benefactor of man,* bring thee hither: do you, ruling yonder heaven, O radiant with oblations, return thither.

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[1] Sáma Veda, 2. 1158 [II. 9. 1. 16. 2].

[2] *Vṛishṇe*, which the scholiast explains as *Váyu*. [Cf. Aitareya Bráhmaṇa, ii. 25.]

[3] *Smatpurandhi* is interpreted *swargakuṭumbin*.

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* Sáyaṇa here explains *manur-hitaḥ* as "placed by men in their houses," but he allows the meaning in the text in his Commentary on I. 106. 5.

9. Let thy two steeds, humiliators of the pride (of foes), bring thee as (his) two wings (bear along) the falcon: do you, ruling yonder heaven, O radiant with oblations, return thither.

10. Come, lord, from whatever direction, to drink the *Soma* offered with *Swáhá*: do you, ruling yonder heaven, O radiant with oblations, return thither.

Varga XIII. 11. Come to listen to our praises, when they are being recited,—bestow upon us delight: do you, ruling yonder heaven, O radiant with oblations, return thither.

12. Indra, who art possessed of cherished steeds, come to us with (thy) well-fed and like-shaped horses: do you, ruling yonder heaven, O radiant with oblations, return thither.

13. Come from the mountains, from above the region of the firmament: do you, ruling yonder heaven, O radiant with oblations, return thither.

14. Bestow upon us, hero, thousands of herds of cattle and horses: do you, ruling yonder heaven, O radiant with oblations, return thither.

15. Bring to us, by thousands, tens of thousands and hundreds (of good things): do you, ruling yonder heaven, O radiant with oblations, return thither.

16. We, the thousand Vasurochishas, and Indra (our leader), when we obtain vigorous herds of horses,—

17. Such as are straight-going, fleet as the wind, bright-coloured, light-footed, and shine like the sun,—

18. Then (having received) the horses, attached to the rolling-wheeled chariot, given from afar,* we depart to the middle of the forest.

SÚKTA V. (XXXV.)

The deities are the AṢWINS; the *Ṛishi* is ṢYÁVÁṢWA, of the family of ATRI: the metre of the first twenty-one verses is *Uparishṭájjyotis*, of the twenty-second and twenty-fourth *Pankti*, and of the twenty-third *Mahábṛihatí*.

1. Associated with AGNI, with INDRA, with VARUṆA, with VISHṆU, with the *A'dityas*, the *Rudras*, and the *Vasus*, and united with the dawn and with SÚRYA, drink, AṢWINS, the *Soma*. Varga XIV.

2. Powerful (AṢWINS), associated with all intelligences, with all beings, with heaven, with earth, with the mountains, united with the dawn and with SÚRYA, drink, AṢWINS, the *Soma*.

3. Associated with all the thrice-eleven deities at this ceremony, with the waters, with the *Maruts*, with the *Bhṛigus*, united with the dawn and with SÚRYA, drink, AṢWINS, the *Soma*.

4. Be gratified by the sacrifice; hear my invocation; recognize, deities, all the offerings in this ceremony; united with the dawn and with SÚRYA, bring us, AṢWINS, food.

5. Be gratified by our praise as youths are delighted (by the voices) of maidens: recognize, deities,

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* *Párávatasya rátishu. Párávata* is probably the name of a king; "the gifts of *Párávata*."

all the offerings in this ceremony; united with the dawn and with SÚRYA, bring us, AṢWINS, food.

6. Be gratified, deities, by our praises, be gratified by the sacrifice, recognize, deities, all the offerings in this ceremony; united with the dawn and with SÚRYA, bring us, AṢWINS, food.

Varga XV. 7. Ye alight upon the effused *Soma* as the HÁRIDRAVA[1] plunges into the water: ye fall upon it like two buffaloes (plunging into a pool); united with the dawn and with SÚRYA, come, AṢWINS, by the triple path.[2]

8. As two geese, as two travellers, as two buffaloes (hasten to water), ye alight, AṢWINS, upon the effused *Soma*; united with the dawn and with SÚRYA, come, AṢWINS, by the triple path.

9. Ye hasten like two falcons to the offerer of the libation, ye alight upon the effused *Soma* as two buffaloes (hasten to water); united with the dawn and with SÚRYA, come, AṢWINS, by the triple path.

10. Drink, AṢWINS, the *Soma*, and satiate yourselves; come hither; give us progeny; give us wealth; united with the dawn and with SÚRYA, give us, AṢWINS, strength.

11. Conquer (AṢWINS) your foes; protect and praise (your worshipper), grant progeny, give

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[1] The scholiast in a former passage (see Vol. I. p. 134) makes *háridrava* a tree; here it is a bird of a yellow colour probably.

[2] *Trir vartir yátam,* "the three daily ceremonies." [Or, "come thrice to our dwelling."]

wealth, and, united with the dawn and with SÚRYA, give us, AṢWINS, strength.

12. Destroy your foes, repair to your friends, grant progeny, give wealth, and, united with the dawn and with SÚRYA, give us, AṢWINS, strength.

13. Associated with MITRA and VARUṆA, with DHARMA, with the MARUTS, repair to the invocation of the adorer; repair (to him), AṢWINS, united with the dawn, with SÚRYA, and with the *A'dityas.* Varga XVI.

14. Associated with the *Angirasas*, with VISHṆU, with the MARUTS, repair to the invocation of the adorer; repair (to him), AṢWINS, united with the dawn, with SÚRYA, and with the *A'dityas.*

15. Associated with the *Ṛibhus*, and with the *Maruts*, repair, showerers (of benefits), dispensers of food, to the invocation of the adorer; repair (to him), AṢWINS, united with the dawn, with SÚRYA, and with the *A'dityas.*

16. Be propitious to prayer,[1] be propitious to sacred rites, slay the *Rákshasas*, remedy diseases; united with the dawn and with SÚRYA, (drink), AṢWINS, the *Soma* of the offerer.

17. Be propitious to the strong,[2] be propitious to men, slay the *Rákshasas*, remedy diseases; united with the dawn and with SÚRYA, (drink), AṢWINS, the *Soma* of the offerer.

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[1] *Brahma jinvatam.* The scholiast renders the substantive by *Bráhmaṇa.*

[2] *Kshatram jinvatam uta jinvatam nṛin.* The first is explained *kshatriyam*, the second *yoddhṛin*, "warriors."

18. Be propitious to the kine, be propitious to the people,[1] slay the *Rákshasas*, remedy diseases; united with the dawn and with SÚRYA, (drink), AṢWINS, the *Soma* of the offerer.

Varga XVII. 19. Humblers of the pride (of your enemies), hear the earnest praise of ṢYÁVÁṢWA offering libations as (you did) that of ATRI, and, united with the dawn and with SÚRYA, (drink), AṢWINS, (the *Soma*) prepared the previous day.[2]

20. Humblers of the pride (of your enemies), accept the earnest praises of ṢYÁVÁṢWA offering you libations as if you were accepting oblations; and, united with the dawn and with SÚRYA, (drink), AṢWINS, (the *Soma*) prepared the previous day.

21. Humblers of the pride (of your enemies), seize the sacrifices of ṢYÁVÁṢWA offering libations as you seize your reins; and united with the dawn and with SÚRYA, (drink), AṢWINS, (the *Soma*) prepared the previous day.

22. Direct your chariot downwards, drink the *Soma* nectar; come, AṢWINS, come (hither); desirous of your protection, I invoke you; give precious riches to the donor of the offering.

23. Come, leaders of rites, when the sacrifice, at which your adoration is recited, is commenced, to

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[1] *Viṣah*, by which Sáyaṇa understands the Vaiṣyas.

[2] *Tiro ahnyam*, according to the scholiast, is the *Soma* prepared the day before, and drunk at early dawn, at the worship of the Aṣwins; cf. transl. Vol. I. p. 123.

drink of the *Soma* offered by me;* come, Aṣwins, come (hither); desirous of protection, I invoke you; give precious riches to the donor of the offering.

24. Divine (Aṣwins), partake to satiety of the sacrificial beverage, consecrated with the exclamation *Swáhá*; come, Aṣwins, come (hither); desirous of protection, I invoke you; give precious riches to the donor of the offering.

Súkta VI. (XXXVI.)

The deity is Indra; the *Ṛishi* as before: the first six verses are in the *Ṣakvarí* metre, the seventh in the *Mahápankti*.

1. Thou art the protector of the effuser of the libation, of the strewer of the clipt sacred grass; drink joyfully, Ṣatakratu, the *Soma* for thine exhilaration,—that portion which (the gods) assigned thee, Indra, lord of the virtuous, who art the victor over all (hostile) hosts, the conqueror of many,† the subduer of the waters, the leader of the *Maruts*. Varga XVIII.

2. Protect the worshipper, Maghavan, protect thyself; drink joyfully, Ṣatakratu, the *Soma* for thine exhilaration,—that portion which (the gods)

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* Sáyaṇa here takes *vivakshaṇasya* as an epithet of the speaker, *i.e.* "at the commenced adoration of me the offerer of libations;" elsewhere, as in viii. 21. 5, he takes the word as an epithet of the *Soma*, "heaven-bestowing," *swargaprápaṇaṣíla*.

† *Uru jrayas*. Sáyaṇa explains *jrayas* here as *vega*, but in viii. 6. 27 he alternatively explained *urujrayas* as *vistirṇavyápin*, "the wide pervader." We might thus render the passage, "the victor over all hostile hosts and over wide space."

assigned thee, INDRA, lord of the virtuous, who art the victor over all (hostile) hosts, the conqueror of many, the subduer of the waters, the leader of the *Maruts*.

3. Thou, MAGHAVAN, protectest the gods with (sacrificial) food, and thyself by thy might; drink joyfully, ṢATAKRATU, the *Soma* for thine exhilaration,—that portion which (the gods) assigned thee, INDRA, lord of the virtuous, who art the victor over all (hostile) hosts, the conqueror of many, the subduer of the waters, the leader of the *Maruts*.

4. Thou art the generator of heaven, the generator of earth; drink joyfully, ṢATAKRATU, the *Soma* for thine exhilaration,—that portion which (the gods) assigned thee, INDRA, lord of the virtuous, who art the victor over all (hostile) hosts, the conqueror of many, the subduer of the waters, the leader of the *Maruts*.

5. Thou art the generator of horses, the generator of cattle; drink joyfully, ṢATAKRATU, the *Soma* for thine exhilaration,—that portion which (the gods) assigned thee, INDRA, lord of the virtuous, who art the victor over all (hostile) hosts, the conqueror of many, the subduer of the waters, the leader of the *Maruts*.

6. Wielder of the thunderbolt, reverence the praise of the ATRIS; drink joyfully, ṢATAKRATU, the *Soma* for thine exhilaration,—that portion which (the gods) assigned thee, INDRA, lord of the virtuous, who art the victor over all (hostile) hosts, the conqueror of

many, the subduer of the waters, the leader of the *Maruts.*

7. Hear (the praises) of Ṣyáváṣwa offering the libations, as thou hast heard (those) of Atri engaged in holy rites: thou alone, Indra, hast defended Trasadasyu in battle, animating his prayers.

Súkta VII. (XXXVII.)

Deity and *Ṛishi* as before: the metre of the first verse is *Atijagati*; of the rest *Mahápankti.*

1. Thou protectest, Indra, lord of rites, with all protections in combats with enemies, this sacrifice of him who offers thee the libations:* slayer of Vṛitra, irreproachable wielder of the thunderbolt, drink of the *Soma* at the mid-day solemnity. Varga XIX.

2. Fierce Indra, defeater of hostile armies, lord of rites, (thou protectest) with all thy protections; slayer of Vṛitra, irreproachable wielder of the thunderbolt, drink of the *Soma* at the mid-day solemnity.

3. Thou shinest the sole sovereign of this world, Indra, lord of rites, with all thy protections; slayer of Vṛitra, irreproachable wielder of the thunderbolt, drink of the *Soma* at the mid-day solemnity.

4. Thou alone, Indra, lord of rites, separatest the

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* Sáyaṇa explains *Brahma* by *Bráhmaṇán,* and takes the whole clause as, "O Indra, protect these Bráhmans with all thy protections in combats with enemies, (protect) those who offer thee the libation."

combined worlds (heaven and earth) with all thy protections; slayer of VṚITRA, irreproachable wielder of the thunderbolt, drink of the *Soma* at the mid-day solemnity.

5. Thou, lord of rites, art sovereign over our prosperity and gains, with all thy protections; slayer of VṚITRA, irreproachable wielder of the thunderbolt, drink of the *Soma* at the mid-day solemnity.

6. Thou art for the strength (of the world); thou protectest with all thy protections, but thou needest no defender,* INDRA, lord of rites; slayer of VṚITRA, irreproachable wielder of the thunderbolt, drink of the *Soma* at the mid-day solemnity.

7. Hear the praises of ṢYÁVÁṢWA eulogizing thee, as thou hast heard those of ATRI engaged in pious rites; thou alone hast protected TRASADASYU in battle, augmenting his vigour.

SÚKTA VIII. (XXXVIII.)

The deities are AGNI and INDRA; the *Ṛishi* as before: the metre is *Gáyatri*.

Varga XX. 1. INDRA and AGNI, you are the pure ministrants, (encouragers) in offerings and sacred rites,—hear (the praise) of this (thy worshipper).[1]

2. Destroyers (of foes), riding in one chariot,

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[1] Sáma Veda, II. 4. 2. 3 [II. 4. 1. 10. 1].

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* So Sáyaṇa takes *na twam ávitha*. Does it mean, "didst thou not protect?"

slayers of VṚITRA, invincible; hear, INDRA and AGNI, (the praise) of this (thy worshipper).[1]

3. The leaders of rites have effused by the stones this sweet exhilarating (beverage) for you; hear, INDRA and AGNI, (the praise) of this (thy worshipper).[2]

4. Associated in praise, accept the sacrifice; leaders of rites, INDRA and AGNI, come hither to the *Soma* effused for this solemnity.

5. Accept these sacrifices whereby you have borne away the oblations; leaders of rites, INDRA and AGNI, come hither.

6. Accept this my earnest praise, following the path of the *Gáyatrí*; leaders of rites, INDRA and AGNI, come hither.

7. Rich with the spoils of victory, come, INDRA and AGNI, to drink of the *Soma*, with the deities astir in the morning. Varga XXI.

8. Hear the invocation, INDRA and AGNI, of ṢYÁVÁṢWA pouring out the effused juice, (and) the ATRIS, to drink of the *Soma*.

9. I invoke you both, INDRA and AGNI, as the sages have invoked you, for your protection, (and) to drink of the *Soma*.

10. I solicit the protection of INDRA and AGNI, associated with SARASWATÍ,* to whom this *Gáyatrí* hymn is addressed.

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[1] Sáma Veda, II. 4. 2. 4 [II. 4. 1. 10. 2].

[2] *Ibid.* II. 4. 2. 5 [II. 4. 1. 10. 3].

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* Sáyaṇa explains *saraswatívatoḥ* as *stutimatoḥ*, "possessors of praise."

SÚKTA IX. (XXXIX.)

AGNI is the deity; the *Ṛishi* is NÁBHÁKA, of the race of KAṆWA: the metre is *Mahápankti*.

Varga XXII. 1. I glorify the adorable AGNI, (I invite) AGNI with praise to the sacrifice, may AGNI brighten the gods with the oblations at our sacrifice: the sage AGNI traverses both (worlds, discharging his function) as messenger of the gods; may all our adversaries perish.

2. (Propitiated), AGNI, by our new praise, baffle the hostile attempts of these against our persons, consume the enemies of those who are liberal (at sacred rites); may all our foolish* assailants depart from hence, may all our adversaries perish.

3. I pour into thy mouth, AGNI, praises as others (fill it) with delicious butter; do thou amidst the gods acknowledge (them), for thou art ancient, the giver of happiness, the messenger of VIVASWAT; may all our enemies perish.

4. AGNI grants whatever food is solicited; invoked with offerings, he bestows on the worshippers happiness springing from tranquillity and the enjoyment (of objects of sense);[1] he is requisite for all invocation of the gods: may all our adversaries perish.

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[1] This is Sáyaṇa's interpretation of *ṣam cha yoṣcha mayah*, which he explains, *ṣántinimittam vishayayogajanitam cha sukham.*

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* Sáyaṇa here explains *ámuraḥ* by *ámúḍháḥ*, but in iv. 31. 9 he explained it by *bádhakáḥ*.

5. AGNI is known by his most powerful and manifold deeds: he is the invoker of the eternals;* surrounded by victims, he proceeds against the foe:† may all our adversaries perish.

6. AGNI knows the births of the gods; AGNI knows the secrets of mankind: AGNI is the giver of riches; AGNI, duly worshipped with a new (oblation), sets open the doors (of opulence): may all our adversaries perish. Varga XXIII.

7. AGNI has his abode among the gods, he (dwells) among pious people: he cherishes with pleasure many pious acts, as the earth all (beings); a god adorable among the gods: may all our adversaries perish.

8. Let us approach that AGNI who is ministered to by seven priests;[1] who takes refuge in all rivers, who has a triple dwelling place, the slayer of the *Dasyu* for MANDHÁTṚI,‡ who is foremost in sacrifices: may all our adversaries perish.

9. AGNI, the sage, inhabits the three elementary

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[1] *Yo 'gnih saptamánushah* is left unexplained by the commentator. The translation is conjectural. [Professor Müller, Hist. Sansk. Lit. p. 493, takes it as "acting as seven priests."]

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* Sáyaṇa explains *ṣaṣwatínám* as *bahwínám devatánám.*

† This is Sáyaṇa's explanation of *prativyam,* but in viii. 26. 8 he explained it as *yajnam.* Sáyaṇa explains *dakshiṇábhiḥ* by *paṣubhiḥ.* B. and R. by "Opferlohn."

‡ Sáyaṇa understands Mandhátṛi as being the same as Mândhátri the son of Yuvanáṣwa.

regions;* may he, intelligent, and richly decorated, the messenger (of the gods), here perform worship to the thrice eleven deities, and satisfy all our desires: may all our enemies perish.

10. Thou, ancient AGNI, among men and gods, art alone to us the lord of wealth; the flowing waters confined within their own banks flow around thee: may all our enemies perish.

SÚKTA X. (XL.)

The deities are INDRA and AGNI; the *Ṛishi* is *Nábháka*: the metre of the second verse is *Ṣakwarí*; of the twelfth *Trishṭubh*; of the rest *Mahápankti*.

Varga XXIV. 1. Victorious INDRA and AGNI, bestow upon us riches whereby we may destroy our powerful enemies in combats as fire fanned by the wind consumes the forests: may all our enemies perish.

2. Do we not invoke you both?† we worship especially INDRA, who is the strongest leader of men: he comes occasionally with his horses to bestow upon us food;‡ he comes to partake of the sacrifice: may all our enemies perish.

3. They two, INDRA and AGNI, are present in the midst of battles: do you two, leaders of rites, who are really sages, when solicited (by the wise), accept

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* *Tridhátúni* may mean only "threefold," as in v. 47. 4; but cf. i. 154. 4.

† Or rather, "we do not invoke you both."

‡ Sáyaṇa takes it, "for the receiving of food."

the offering (from him) who seeks your friendship: may all our enemies perish.

4. Worship, like Nabháka,[1] Indra and Agni with sacrifice and praise, of whom is this universe, upon whose lap this heaven and the spacious earth deposit their treasure: may all our enemies perish.

5. Address like Nabháka your praises to Indra and Agni, who overspread (with their lustre) the seven-rooted ocean whose gates are hidden,[2] and of whom Indra by his might is the lord: may all our enemies perish.

6. Cut off (the foe), Indra, as an old (pruner) the protruding (branch) of a creeper; humble the strength of the *Dása*; may we divide his accumulated treasure (despoiled) by Indra: may all our enemies perish.

7. Inasmuch as these people honour Indra and Agni with gifts and with praises, so may we, defying hosts, overcome (our foes) with our warriors; let us praise those seeking praise:[3] may all our enemies perish. Varga XXV.

8. Offering oblations, (the worshippers) approach

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[1] The *Ṛishi* of the hymn is *Nábháka*, perhaps a patronymic: the text has here *Nabháka*.

[2] There is no explanation of this. *Yá saptabudhnam arṇavam jihmabáram aporṇutah* is explained *saptamúlam pihita-dwáram arṇavam tejobhir áchchhádayatah.*

[3] *Vanuyáma vanushyatah*, the comment oddly enough explains *stutim ichchhantah ṣatrún vanuyáma.* [The original rather means, "let us prevail over those who desire to conquer."]

to the worship of INDRA and AGNI, who are of a white complexion, and rise from below with bright rays to heaven: they verily have liberated the waters from bondage: may all our enemies perish.

9. INDRA, wielder of the thunderbolt, instigator (of acts), may the numerous merits, the many excellences of thee, who art the bestower of affluence and of male offspring, perfect our understandings;[1] may all our enemies perish.

10. Animate with praises that brilliant adorable INDRA, the distributor (of riches), who by his might breaks the eggs of ṢUSHṆA:[2] may he conquer the celestial waters: may all our enemies perish.

11. Animate that INDRA to whom sacrifice is due, —sincere, bountiful, adorable; him who frequents sacrifices, who breaks the eggs of ṢUSHṆA; thou hast conquered the celestial waters: may all our enemies perish.

12. Thus has a new hymn been addressed to INDRA and AGNI, as was done by my father, by MANDHÁTṚI, by ANGIRAS; cherish us with a triply

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[1] The meaning of this verse, even with the help of the scholiast, is far from intelligible. [*Sáyaṇa* would seem to take it thus: "Indra, wielder of the thunderbolt, instigator (of acts), of thee, the gladdener, the brilliant, the hero, the wealth-bestower, numerous (or 'ancient,' cf. iv. 23. 3) are the comparisons, numerous (or 'ancient') are the praises, which exercise our understandings." In his Comm. on iv. 23. 3 he takes *upamátayaḥ* as *dánáni.*]

[2] *Ṣushṇasya áṇḍáni*, "egg-born offspring:" *aṇḍajátáni apatyáni*, according to the scholiast.

defended dwelling:[1] may we be the lords of riches.

Súkta XI. (XLI.)

The deity is VARUṆA: the *Ṛishi* NÁBHÁKA; the metre *Mahápankti*.

1. Offer praise to that opulent VARUṆA, and to the most sage MARUTS; (VARUṆA) who protects men by his acts,* as (the herdsman guards) the cattle: may all our enemies perish. Varga XXVI.

2. (I praise) with a like praise, with the praises of (my) progenitors, with the eulogies of NÁBHÁKA, that VARUṆA who rises up in the vicinity of the rivers, and in the midst (of them) has seven sisters:[2] may all our enemies perish.

3. He embraces the nights: of goodly aspect, and quick of movement,† he encompasses the universe by his acts: all who are desirous (of his favour)

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[1] *Tridhátuná ṣarmaṇá, triparvaṇá gṛiheṇa*, "with a house of three joints,"—stories? [In i. 34. 6, *tridhátu ṣarma* is explained as *vátapittaṣleshma-dhátutrayaṣamanavishayam sukham*; in i.85.12, *ṣarma tridhátúni* is explained as *pṛithivyádishu trishu stháneshv avasthitáni sukháni gṛiháṇi vá.*]

[2] Very unintelligible, although *Yáska* (x. 5) is cited in explanation: *sindhúnám upodaye saptaswasá sa madhyamah.* [Prof. Roth translates it, "der am Ausgang der Flüsse ist, der sieben Schwestern (cf. viii. 69. 12) Herr ist der mittlere."]

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* The *karmaṇá* in the Comm. seems to be a misreading for *karmáṇi*, "who protects men's religious acts."

† Sáyaṇa explains *usraḥ* as *utsaraṇaṣílaḥ*. Böhtlingk and Roth's Dict. takes it as acc. plur. of *usrá*, "morning."

diligently offer him worship at the three diurnal rites: may all our enemies perish.

4. He, who visible above the earth sustains the points of the horizon, is the measurer* (of the universe); that is the ancient abode of VARUṆA, to which we have access; he is our lord, like the keeper of cattle: may all our enemies perish.

5. He who is the sustainer of the worlds, who knows the hidden and secret names of the (solar) rays, he is the sage who cherishes the acts of sages, as the heaven cherishes numerous forms: may all our enemies perish.

Varga XXVII.

6. In whom all pious acts are concentrated, like the nave in the (centre of the) wheel, worship him quickly who abides in the three worlds; as men assemble the cattle in their pasture, so do (our foes) collect their horses (to assail us): may all our enemies perish.

7. He who, passing amidst those (regions of the firmament), gives refuge to all their races, and all the deities precede the chariot of VARUṆA, when manifesting his glories to perform his worship: may all our enemies perish.[1]

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[1] The commentary here is defective, and the passage very obscure; the translation is not entitled to any reliance. [Query, "who going through these regions (of space) rests on all their tribes, surrounding all homes,—all the gods are engaged in worship before Varuṇa's dwelling; may all our enemies perish."]

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* Sáyaṇa explains *mátá* by *nirmátá*, "the maker."

8. He is the hidden ocean; swift he mounts (the heaven) as (the sun) the sky; when he has placed the sacrifice in those (regions of the firmament), he demolishes with his brilliant radiance the devices (of the *Asuras*); he ascends to heaven: may all our enemies perish.

9. Of whom, present in the three worlds, the brilliant rays pervade the three realms beyond, the eternal dwelling of VARUṆA,* he is lord of the seven (rivers): may all our enemies perish.

10. He who in his successive functions emits his bright rays or turns them dark,[1] first made his residence (in the firmament), and, as the unborn sun the sky, supports with the pillar (of the firmament) both heaven and earth: may all our enemies perish.

SÚKTA XII. (XLII.)

The deity of the first triplet is VARUṆA; the metre *Trishṭubh*: the deities of the second triplet are the AṢWINS, and the metre *Anushṭubh*; the *Ṛishi* is ARCHANÁNAS or NÁBHÁKA.

1. The possessor of all wealth, the powerful VARUṆA, has fixed the heaven; he has meted the measure of the earth; he presides as supreme monarch over all worlds; these all are the functions of VARUṆA. Varga XXVIII.

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[1] As presiding over day and night.

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* Sáyaṇa compares ii. 27. 8, and seems to explain it, "of whom, the ruler, the brilliant rays pervade the three earths and the three heavens above,—his dwelling-place is immoveable."

2. Glorify then the mighty VARUṆA; reverence the wise guardian of ambrosia; may he bestow upon us a thrice sheltering* habitation; may heaven and earth preserve us abiding in their proximity.

3. Divine VARUṆA, animate the sacred acts† of me engaging in this thy worship: may we ascend the safe-bearing vessel by which we may cross over all difficulties.

4. The sacred stones, AṢWINS, the pious worshippers, NÁSATYAS, have fallen upon their sacred functions, (to induce you) to drink the *Soma*: may all our enemies perish.

5. In like manner as the pious ATRI, AṢWINS, invoked you with hymns, so (I invoke you), NÁSATYAS, to drink the *Soma*: may all our enemies perish.

6. In like manner as the wise invoke you for protection, so do I invoke you, NÁSATYAS, to drink the *Soma*: may all our enemies perish.

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* *Trivarútha* is explained by Sáyaṇa in vi. 46. 9 as "sheltering from cold, heat, and rain;" here as *tristhánam*.

† *Kratum daksham.* Sáyaṇa, "sharpen the knowledge and power."

ANUVAKA VI.

SÚKTA I. (XLIII.)

The deity is AGNI; VIRÚPA, of the race of ANGIRAS, is the *Ṛishi*: the metre is *Gáyatrí*.

1. These repeaters of laudations recite the praises of the wise creative AGNI, the uninterrupted sacrificer.* Varga XXIX.

2. AGNI, JÁTAVEDAS, to thee, the liberal offerer† (of the oblation), the all-beholding, I repeat earnest praise.

3. Thy fierce flames, AGNI, consume the forest, as wild animals‡ destroy (the plants) with their teeth.

4. The consuming smoke-bannered fires, borne by the wind, spread diversely in the firmament.

5. These fires separately kindled are beheld like the tokens of the dawn.

6. Black dust is raised by the feet of *Játavedas* when he moves, when AGNI spreads§ on the earth. Varga XXX.

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* *Asṭrita-yajvan* is more literally "the invincible sacrificer."

† Sáyaṇa more frequently explains *pratihary* as "to accept, desire."

‡ *A'rokáḥ* is an obscure word. Sáyaṇa explains it as *árochamánáḥ paṣavaḥ*, but the Comm. to Ṣatap. Br. iii. 1. 2. 18 explains it as *madhye chhidráṇi*. May it mean here "(thy fierce flames) glancing, as it were, through the trees"? Cf. Böhtlingk and Roth, *sub voce*.

§ Sáyaṇa translates *Agnir yad rodhati kshami*, "when Agni heaps (the dry trees) on the ground." Böhtlingk and Roth take *rodhati* as from *ruh*, sc. "whatever grows on the earth;" thus connecting these last words of v. 6 with v. 7.

7. Making the plants his food, AGNI devouring them is never satiated, but falls again upon the young (shrubs).

8. Bowing down (the trees) with his tongues (of flame), and blazing with splendour, AGNI shines in the forests.

9. Thy station, AGNI, is in the waters: thou clingest to the plants, and becoming their embryo, art born again.

10. Thy lustre, AGNI, lambent in the mouth of the ladle, shines when offered from (the oblation of) butter.

Varga XXXI. 11. Let us adore with hymns AGNI, the granter (of desires), the eater of the ox, the eater of the marrow, on whose back the libation is poured.

12. We solicit thee, AGNI, invoker of the gods, performer of sacred rites,* with oblations and with fuel.

13. Holy AGNI, to whom oblations are offered, we worship thee in like manner (as thou hast been worshipped) by BHṚIGU, by MANUS, by ANGIRAS.

14. Thou, AGNI, art kindled by AGNI; a sage by a sage, a saint by a saint,† a friend by a friend.

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* Sáyaṇa takes *vareṇyakrato*, "O thou who possessest desirable knowledge."

† *San* and *satá* are explained by Sáyaṇa as respectively *vidyamánaḥ* and *vidyamánena*; and he refers to a passage in the Aitareya Bráhmaṇa, i. 16, which describes how the fire produced by friction from the two *araṇis* is thrown into the Áhavaníya

15. Do thou, AGNI, bestow upon the pious donor (of the oblation) infinite riches and food with male progeny.

16. AGNI, (our) brother, who art elicited by strength, who hast red horses, and art (the performer) of pure rites, be propitiated by this my praise. Varga XXXII.

17. My praises hasten to thee, AGNI, as cows enter their stalls (to give milk) to the thirsting calves.

18. To thee,[1] AGNI, who art the chief of the *Angirasas*, all people have severally recourse* for the attainment of their desires.

19. The wise, the intelligent, the sagacious, propitiate AGNI with sacrifices for the attainment of food.

20. Preparing the sacrifice in their mansions, (the worshippers) adore thee, AGNI, the powerful, the bearer (of the oblation), the invoker of the gods.

21. Thou art the lord, thou beholdest all people Varga XXXIII.

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[1] Yajur Veda, 12, 116.

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fire, in the Átithyeshṭi ceremony. "In the verse *twam hyagne*, etc., the one *vipra* (a sage) means one Agni, the other *vipra* the other Agni; the one *san* (being, existing) means the one, the other *san* (in *satá*) the other Agni." (Haug's transl.)

* *Yemire* seems to be used here as in i. 135. 1; iii. 59. 8. In the latter place Sáyaṇa explains it, "offer oblations." Böhtlingk and Roth render it in all three places, "sich fügen, gehorchen, treu bleiben."

alike in many places;* we therefore invoke thee in battles.

22. Adore that Agni who shines brightly when fed with offerings of butter, who hears this our invocation.

23. We invoke thee, Agni, who art Játavedas, listening (to our praises), exterminating our foes.

24. I praise this Agni, the sovereign of men, the wonderful, the superintendent of holy acts; may he hear me.

25. We invigorate like a horse that (Agni) whose might is everywhere present; who is noble, strong,† and benevolent.

Varga XXXIV. 26. Slaying the malignant, (driving away) our enemies, everywhere consuming the *Rákshasas*, do thou, Agni, blaze forth with bright (radiance).

27. Chief of the *Angirasas*, whom men kindle as did Manus; Agni, hear my words.

28. We worship with praises thee, Agni, who art born in heaven or in the waters, elicited by strength.[1]

29. All these people, the inhabitants (of the earth),

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[1] Sc. as the sun in heaven, as lightning in the waters (*i.e.* in the firmament), and as generated on earth by friction.

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* This v. also occurs in viii. 11. 8. Sáyaṇa here reads *prabhu* for *prabhuḥ*, but against our MSS.

† Sáyaṇa takes *maryam na vájinam* as "like a strong man." Böhtlingk and Roth translate *marya* "Hengst."

offer severally to thee (sacrificial) food for thy eating and enjoyment.[1]

30. AGNI, through thee, may we, skilled in sacrifices and beholding men all our days,[2] pass through (all) difficulties.

31. We invoke with cheerful and delightful (hymns) the gladdening AGNI, dear to many, who abides in the sacrifice with purifying brilliance. Varga XXXV.

32. Shining forth, AGNI, like the rising sun, displaying thy strength by thy beams, thou destroyest the darkness.

33. We solicit from thee, strong AGNI, that desirable wealth which is in thy gift and which decayeth not.

SÚKTA II. (XLIV.)

The deity is AGNI: VIRÚPA of the race of ANGIRAS is the *Ṛishi*; the metre is *Gáyatrí*.

1. Honour AGNI with fuel, awaken him, the guest, with (libations of) butter; offer the oblations in him.[3] Varga XXXVI.

2. AGNI, accept my praise, be invigorated by this prayer; be favourable to our hymns.

3. I set AGNI in the front as the messenger, I

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[1] Prof. Wilson's translation of the eighth Maṇḍala ends here; for the remainder the Editor alone is responsible.

[2] Böhtlingk and Roth explain *nṛichakshasaḥ* and the scholiast's *nṛiṇam drashṭáraḥ* by "unter Menschen lebend."

[3] Verses 1, 4, 5, 6, 12, 13, 14, 16, 17, 18, of this hymn are found in the Sáma Veda; verses 1, 16, in the Váj. Sanh.

adore him as the bearer of the oblations; may he cause the gods to sit down here.

4. Brilliant Agni, as thou art kindled, thy great flames start blazing up.

5. Let my ladles, filled with butter, come near thee, O propitious one;[1] Agni, receive our oblations.

Varga XXXVII. 6. I worship Agni, the exhilarating invoker (of the gods), the priest,[2] him who shines forth with various lustre, and is rich in brilliance; may he give ear.

7. (I worship) the beloved Agni, the ancient adorable invoker (of the gods), the wise,[3] the frequenter of sacrifices.

8. Agni, best of the *Angirasas*, do thou, continually accepting these our oblations, conduct the sacrifice at the due seasons.

9. Brilliant-flamed giver of good, do thou, the knower, when kindled, bring the host of the gods hither.

10. We solicit the wise invoker (of the gods), the beneficent, the smoke-bannered, the resplendent, the banner of the sacrifices.

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[1] Sáyaṇa takes *haryata* here as *kámayamána*; he more usually explains it as "amiable," "beloved," *spṛihaṇíya*.

[2] Sáyaṇa here explains *ṛitwijam* as *ṛitau yashṭavyam*, "he who is to be worshipped in due season;" in v. 22. 2 he explained it as *ṛitu-yashṭáram*, "he who offers in due season."

[3] *Kavikratum* is here explained as *krántakarmáṇam* (him by whom rites are performed?); in iii. 2. 4, and iii. 14. 7, it was explained as *krántaprajna* and *sarvajna* (cf. also i. 1. 5). It probably means "possessing wise might."

Varga XXXVIII.

11. Divine Agni, produced by strength, do thou protect us from the injurer, tear asunder our enemies.

12. The wise Agni, beautifying his body with the ancient hymn, has grown in might through the intelligent hymner.

13. I invoke Agni of purifying lustre, the son of (sacrificial) food,[1] in this inviolable sacrifice.

14. O Agni, adorable to thy friends,[2] sit down with the gods on our sacred grass with thy resplendent radiance.

15. Whatsoever mortal worships the divine Agni in his house (for the attainment) of wealth,[3] to him he gives riches.

Varga XXXIX.

16. Agni, the head (of the gods), the summit of heaven,—he the lord of the earth,—gladdens the seed[4] of the waters.

17. Agni, thy pure, bright, shining flames send forth thy splendours.

18. Agni, lord of heaven, thou presidest over (all) that is to be desired or given; may I be thy eulogist for happiness.

19. Thee, Agni, the wise (praise), thee they re-

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[1] For *úrjo napátam*, see Vol. III. p. 32, *note*.

[2] In viii. 19. 25 Sáyaṇa explained *mitramahas* as *anukúla-díptiman*, "beneficently shining;" here as *mitráṇám pújaníya*.

[3] *Tanvaḥ*, *dhanasya práptyartham* (cf. *Naigh.* ii. 10), so Sáyaṇa; but this seems very doubtful; rather, "in his own house."

[4] *Retánsi*, the movable and immovable productions of the creative waters.

joice with (pious) rites; may our praises invigorate thee.

20. We ever choose the friendship of AGNI, the unharmed, the strong, the messenger, the praiser (of the gods).

Varga XL. 21. The pure AGNI shines forth when worshipped, —the purest offerer, the pure priest, the pure sage.[1]

22. May my rites also and my praises ever invigorate thee; AGNI, take thought of our friendship.

23. AGNI, if I were thou or thou wert I,[2] thy wishes here should come true.

24. AGNI, thou art rich in splendour, the lord of wealth, and the giver of dwellings; may we too abide in thy favour.

25. AGNI, my loud praises proceed to thee, observant of pious rites, as rivers to the sea.

Varga XLI. 26. I glorify with hymns the ever-young AGNI, the lord of men, the wise, the all-devouring,[3] the performer of many acts.

27. Let us seek with our hymns AGNI, the conductor of the sacrifices, the mighty, the sharp-jawed.

28. May this (my family) also be thy worshippers, adorable[4] AGNI; O purifier, give them happiness.

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[1] I follow Prof. Wilson in rendering *kavi* as "sage" (cf. Ṣáy. ad R.V. i. 31. 2), but Sáyaṇa here, as more usually, interprets it as *krántakarman*.

[2] That is, if I were rich like thee and thou wert poor like me.

[3] *Viswádam*, the devourer of the entire oblation (Sáyaṇa).

[4] Sáyaṇa here takes *santya* as *bhajaníya*, elsewhere he generally explains it as *phalaprada*.

29. Thou verily art wise, seated at the oblation, wakeful as the seer (for the welfare of living beings); AGNI, thou ever shinest in the sky.

30. Wise AGNI, giver of dwellings, extend our lives, before sins or assailants (destroy us).

SÚKTA III. (XLV.)

The deities of the first verse are INDRA and AGNI; the deity of the rest of the hymn is INDRA; TRIṢOKA of the race of KAṆWA is the *Ṛishi*: the metre is *Gáyatrí*.

1. Those (sages) who kindle AGNI, those of whom the ever-young INDRA is the friend, continually spread the sacred grass.[1] Varga XLII.

2. Ample is their fuel, many their hymns, broad their sacred shaving,[2]—whose friend is the ever-young INDRA.

3. Though before powerless to combat,[3] the hero by his might now subdues one surrounded by allies, (if helped by those) of whom the ever-young INDRA is the friend.

4. The slayer of VṚITRA, as soon as he was born,

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[1] Sáma Veda, I. 2. 1. 4. 9; stanzas 1–3 occur in Sáma Veda, II. 5. 2. 21. 1–3. Cf. also Váj. Sanh. 7. 32; 33. 24.

[2] *Swaru*, which Sáyaṇa leaves unexplained, is the first shaving or splinter from the sacrificial post; see *Indische Stud.* ix. p. 222. For its use in the sacrifice, see Káty. 6, 4, 12; 6, 9, 12.

[3] *Ayuddhaḥ* might mean "unopposed," but Sáyaṇa explains it as *prág ayoddhá eva*, which seems to mean as in the text, though Sáyaṇa explains it differently in i. 32. 6.

seized his arrow, and asked his mother, "who are the terrible, who are renowned?"[1]

5. Thy strong mother answered thee, "he who wishes thy enmity fights as the elephant[2] in the mountain."

Varga XLIII. 6. O MAGHAVAN, do thou hear (our praise); whosoever desires of thee, thou bearest to him his request; what thou fixest is sure.

7. When INDRA, the warrior, goes to battle, desirous of gallant steeds, he is the foremost of the lords of chariots.

8. Thunderer, smite all thy enemies that they may be scattered,—be to us a most abundant benefactor.

9. May INDRA, whom no foes can harm, send before us a beautiful chariot for the acquisition (of our desires).

10. Strong INDRA, may we escape thy enemies; may we come to thee abundantly for thy gifts, rich in cattle.

Varga XLIV. 11. (May we come), thunderer, slowly approaching thee,—may we be rich in horses, possessed of abundant treasure, ready to offer, and unharmed (by calamity).

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[1] Sáma Veda, I. 3. 1. 3. 3.

[2] *Apsaḥ* is elsewhere explained by Sáyaṇa as "personal charms," "teeth," etc. (i. 124. 7), or "beauty" (v. 80. 6); here he explains it as "a beautiful (elephant)." Does he take it as = *dantin?* Grassmann explains it as meaning the bosom, or rather that part of the dress which covers it; and hence he takes it here as meaning the cloud which covers the earth and the mountains (*i.e. Vṛitra*).

12. (The sacrificer) gives to thy praisers day by day hundreds and thousands of excellent and auspicious gifts.

13. We know thee, INDRA, as the conqueror of wealth, the breaker of firm obstacles, the opener,[1] and (guarding from harm) as a house.

14. Wise (INDRA), overcomer of enemies, when we solicit thee the barterer,[2] may the drops of the *Soma* exhilarate thee the exalted one.

15. Grant to us the possessions of that rich man who, through his niggardliness, reviles thee as to thy bestowal of wealth.

16. These friends, effusing the *Soma*, look on thee, INDRA, as men with their fodder ready (look) on their cattle.[3] Varga XLV.

17. We invoke thee here from afar for our protection, who art never deaf, and whose ears are always open to hear.

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[1] Sáyaṇa explains *ádáriṇam* as *ádartáram* (cf. viii. 24. 4), and seems to connect it with *dṛilhá árujam*. It is explained in the St. Petersb. Dict. as "anziehend, reizend," and by Grassmann as "erschliessend, zugänglich machend."

[2] *Paṇi* seems used here as in i. 33. 3, where it is said, "Mighty *Indra*, bestowing upon us abundant wealth, take not advantage of us, like a dealer," *má paṇir bhúr asmad adhi*, *i.e.* do not demand from us the strict price of thy gifts. Here Indra is represented as selling them for the offered *soma*-libations.

[3] Sáma Veda, I. 2. 1. 5. 2.

18. If thou hearest this our prayer, then display thy invincible power and be our nearest kinsman.

19. Whenever, repairing to thee in our distress, we offer our praises, attend to us, INDRA, as a giver of cattle.

20. Lord of might, we lean on thee as the aged on a staff; we long for thee in the sacrifice.

Varga XLVI. 21. Sing the praise to INDRA, who is rich in wealth and bountiful, whom none can stay in battle.

22. When the *Soma* is effused, I pour out the libation to thee, showerer (of blessings), for thy drinking; satiate thyself, enjoy the exhilarating draught.[1]

23. Let not fools, seeking protection, nor mockers trouble thee; favour not the enemies of the *Bráhmans*.[2]

24. Let (the worshippers) gladden thee here with the *Soma* mixed with milk, for the attainment of great wealth; drink it as the buffalo a lake.

25. Proclaim in our assemblies those perpetual and ever new riches which the slayer of VṚITRA sends from afar.

Varga XLVII. 26. INDRA drank the *Soma* offering of KADRU, (he smote the enemies) of the thousand-armed; there did his might shine forth.[3]

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[1] Sáma Veda, I. 2. 2. 2. 7; II. 1. 2. 7. 1.

[2] *Brahmadwishaḥ*, which Sáyaṇa explains *bráhmaṇánám dweshṭṛín*. Benfey (Sáma V. Lex.) translates it, "Feind der Frommen." This and the next verse occur in Sáma V. II. 1. 2. 7. 2, 3.

[3] Sáma Veda, I. 2. 1. 4. 7.—Sáyaṇa takes *Kadruvaḥ* as "belonging to a ṛishi named Kadru;" but it must be the gen. or

27. Well knowing those (sacrificial) deeds of TURVAṢA and YADU,[1] he overcame AHNAVÁYYA in battle.

28. I praise our common (INDRA), the deliverer of your families, the slayer (of your enemies, the bestower) of riches in cattle.[2]

29. (I praise) in hymns the mighty INDRA, the augmenter of waters, for the attainment of wealth, when the *Soma* is effused with (song);

30. Who clove for TRIṢOKA the broad womb-like cloud, (and made) a path for the cows[3] to issue forth.

Varga XLVIII.

31. Whatever thou undertakest in thy exhilaration, whatever thou purposest in thy mind or art thinking to bestow,—O INDRA, do it not, but bless us.[4]

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abl. of Kadrú, the well-known mother of the nágas. Benfey takes the isolated *sahasrabáhwe* as a Vedic dative without guṇa in the sense of "battle." He translates the verse, "Der Kadru Trank hat eingeschlürft, Indra zur tausendarmgen Schlacht!" The Sáma Veda reads *adadishṭa* for *adedishṭa.*

[1] These names are associated in i. 36. 18; 54. 6; 174. 9; and elsewhere. Nothing is known of *Ahnaváyya.* The St. Petersburg Dict. takes it as an adj. (*a*+*hnu*), "nicht zu leugnen, nicht zu beseitigen." Perhaps the sentence may mean, "he prevailed indisputably in battle."

[2] Sáma Veda, I. 3. 1. 2. 1.

[3] *Go* here means "water, rain."

[4] Sáyaṇa understands this, "do it not, for thou hast done it for us,—only make us happy." Could it be that the worshipper had a feeling of nemesis? or would he monopolize all?

32. INDRA, the least deeds of one like thee are renowned in the earth;[1] may thy care visit me.

33. Thine be those ascriptions of praise, thine those hymns, through which, INDRA, thou blessest us.

34. Slay us not for one sin, not for two, not for three; O hero, slay us not for many.

35. I am afraid of one like thee, terrible, the smiter of enemies, the destroyer, who endures hostile attacks.

Varga XLIX. 36. Wealthy (INDRA), may I never have to tell thee of the destitution of my friend or my son;[2] may thy mind be favourable towards me.

37. "Who, O mortals," said (INDRA), "unprovoked, hath ever, as a friend, slain his friend? Who fleeth from me?"[3]

38. Showerer (of benefits), when the ready *Soma* was effused, thou didst devour much, without stint, rushing down like a gamester.[4]

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[1] This seems to be Sáyaṇa's interpretation; but Dr. Muir gives a more natural version (Sansk. Texts, vol. v. p. 111), "little has been heard of as done upon earth by one such as thou art."

[2] Sáyaṇa's interpretation of this verse is very obscure, as he explains *ṣúnam* by *vṛiddham*; but the verse is cleared up by his comment on ii. 27. 17, where he explains *ṣúnam* as *ṣúnyam*, *dáṛidryam*, "may I never have to tell a kinsman's destitution to an opulent, kind, and munificent patron."

[3] This is said by Indra in answer to vv. 34, 35.

[4] Sáyaṇa's Comm. is lost to much of this verse. He explains *asinvan* as *na badhnan*; in vii. 39. 6 he explained it as *aprati-*

39. I draw hither thy two steeds, harnessed to a beautiful chariot and yoked by hymns, since thou givest wealth to the *Bráhmans*.

40. Cleave asunder all the hostile hosts, frustrate their destructive attacks, and bestow on us their desirable wealth.[1]

41. Bestow on us, INDRA, that desirable wealth, which is deposited in strongholds, in fastnesses, and in places which can stand an attack.[2]

42. Bestow on us, INDRA, that desirable wealth which all men recognize as given abundantly by thee.[3]

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badhnan, "not hindering the desires of mortals." The St. Petersburg Dict. renders it "unersättlich."

[1] Sáma Veda, I. 2. 1. 4. 10; II. 4. 1. 9. 1.

[2] *Ibid.* I. 3. 1. 2. 4; II. 4. 1. 9. 3. Sáyaṇa explains *parṣáne* as *vimarṣanakshame*, cf. Müller, *var. lect.* p. 32. Benfey takes it as "a well" (so schol. S.V. *kúpádi*), and quotes a note from Stevenson, "when the English took Poonah, ten lakhs of rupees belonging to the Peshwa were found built into the side of a well." B. and R. take it as "Abgrund, Kluft."

[3] Sáma Veda, II. 4. 1. 9. 2, with *var. lect.*

him, knows, praised of many, all births; him, the mighty, all men[1] invoke at all times, seizing the ladles (for the oblation).

13. May MAGHAVAN, the wealthy, the slayer of VṚITRA, stand before us as our defender in battles.

14. At[2] the time of the exhilaration of the *Soma*, sing, according to your hymns, with a loud voice, your[3] wise hero INDRA, the humbler of enemies, the strong, the ever worthy to be praised.

15. (INDRA), invoked by many, speedily[4] give me wealth; give riches, give abundance of food in battle.

Varga IV. 16. (We praise thee), the lord of all riches, the subduer of this obstructor waging (attacks),—speedily give us abundant[5] (wealth).

17. I desire the coming of thee, the mighty one;

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[1] Sáyaṇa takes *viṣwe mánusháḥ* as "all the priests, adhwaryus, etc., associated with men," *sarve 'py adhwaryuwádayo manushya-sambandhinaḥ*.

[2] Sáma Veda, I. 3. 2. 3. 3.

[3] Sáyaṇa takes *vaḥ* as = *yúyam*, or as *yushmákam hitáya*. *Vacho yathá* he explains as "in the *gáyatrí* or *trishṭubh* metre." Benfey translates it, "im wahren Sinne des Worts." *Náma* Sáyaṇa explains, but apparently without any necessity, *ṣatrúṇám námakam*, cf. Benfey's Gloss. *vṛishanáman*. The St. Petersburg Dict. takes it as simply "freilich, gerade."

[4] It is curious that Sáyaṇa seems to have misread the *atha* of the text for *adya*.

[5] Here again Sáyaṇa seems to read *adyápi* or *apyadya* for *atyatha*. *Ati* should however be connected with the obscure word *kṛipyataḥ*.

we give praise with oblations and hymns to the showerer who hastens readily (to the sacrifice); associated with the *Maruts*, thou art worshipped of all men;[1] I glorify thee with adoration and praise.

18. (We present) the oblation to those loud-sounding (*Maruts*) who rush along with the streaming trains[2] of the clouds; may we obtain in the sacrifice the happiness which those deep-roarers bestow.

19. (We worship) the crusher of the malevolent; most powerful INDRA, bring to us suitable wealth, O inspirer,[3]—(bring) most excellent (wealth), O inspirer.

20. O bountiful, most bountiful, mighty, wonderful, best giver of knowledge and supremely truthful, by thy prowess, universal ruler, (bring to us) in con-

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[1] Sáyaṇa explains *viṣwamanushám marutám iyakshasi* as *etair ijyase marutám sambandhí twam.* But it would be better to render it, "thou showest favour to all men and the Maruts" (cf. vi. 49. 4), or "to the Maruts who are known to all men."

[2] Sáyaṇa generally explains *ajman* by *gamanam* (as in i. 166. 5) or *sangráma* (as in i. 112. 17); here he explains it *balair balakarair udakaiḥ*. Here it seems impossible to resist comparing Virgil's "immensum cœlo venit agmen aquarum."

[3] *Chodayanmate* is explained by Sáyaṇa as *dhanam prerayanti matir yasya*, "thou whose mind sends wealth to his worshipper." In v. 8. 6 it is applied to the eye, and he there explains it, "having the mind as its instigator." Böhtlingk and Roth compare v. 43. 9, and translate it, "die Andachtleitend, fördernd."

flicts ample wealth, overpowering those who attack us, and causing enjoyment.[1]

Varga V. 21. "Let him draw near, who, though not a god, would receive this complete living gift,[2]—since VAṢA the son of AṢWA receives it at the dawn of this (morning) at the hands of PṚITHUṢRAVAS, the son of KANÍTA."[3]

22. "I have received sixty thousand horses, and tens of thousands;—a score of hundreds of camels,—a thousand brown mares,—and ten times ten thousand cows with three red patches.[4]

23. "Ten brown horses bear along the wheel (of my chariot), of mature vigour, of complete power,[5] and trampling down obstacles.

24. "These are the gifts of the wealthy PṚITHU-

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[1] Two of the epithets in this verse, *bhujyum* and *púrvyam*, are applied in viii. 22. 2 to the chariot of the Aṣwins; and *púrvya* is there explained by Sáyaṇa as "going before (in battle)," and *bhujyu* as "the preserver of all."

[2] This verse is supposed to be spoken by Aṣwa or his friends. Sáyaṇa explains *ivat* as usual by *gamanavad, gavádilakshaṇam*, and *púrtam* as *púrṇam*; but Böhtlingk and Roth take *ivat* as = *iyat*, "such, so great," and *púrtam* in its sense of "pious works."

[3] Kánita is also explained by Sáyaṇa as "the son of a maiden," *kanyáyáḥ putraḥ*.

[4] Sáyaṇa says, "having the head, back, and sides white (or bright);" he also omits one *daśa* in his explanation.—This and the two following stanzas are spoken by Vaṣa.

[5] Sáyaṇa explains *vítavárásaḥ* as *krántabaláḥ práptabalá vá*; but it rather means "having sleek tails."

ṣRAVAS, the son of KANÍTA; he, bestowing a golden chariot, has proved himself most liberal and wise, he has won most abundant fame."

25. Come to us, VÁYU, to bestow great wealth and glorious strength; we have offered (libations) to thee the giver of abundant (wealth), we have offered immediately to thee the giver of great (gifts).

26. He[1] who is borne on horses and surrounds himself with thrice seven times seventy cows,—he comes to thee with these *Soma*-libations and *Soma*-priests, to offer to thee, drinker of the *Soma*, drinker of the bright pure *Soma*. Varga VI.

27. He who of his own will has been pleased to give me this honoured gift,—he, performer of good works, (has determined) on a pre-eminently good action, amidst ARADWA, AKSHA, NAHUSHA, and SUKṚITWAN.[2]

28. He who is self-resplendent in his glorious body,[3] who is bright, O VÁYU, like ghee, has given me this food, brought by horses, brought by camels,[4] brought by dogs.

29. I have now received (a gift) dear to the beneficent king, sixty thousand bulls vigorous like horses.

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[1] Sc. *Pṛithuṣravas.*

[2] These are either the officers of Pṛithuṣravas or other kings.

[3] Sáyaṇa gives an alternative, "he who is lord over (the kings) Uchathya and Vapus."

[4] The Schol. says that *rajas* means a camel or an ass.

30. As the cows to the herd, so repair the oxen; so the oxen repair to me.

31. Since, when the herd were wandering (to the wood), he called a hundred camels (to give them to me), and two thousand from among the white herds (of cows),

32. I, the sage, accept the hundred from the slave BALBÚTHA, the cowherd;[1] we here are thine, O VÁYU,—those who have INDRA and the gods for protectors rejoice (through thy favour).

33. This tall maiden, adorned with gold, is led towards me, VAṢA, the son of AṢWA.

SÚKTA V. (XLVII.)

The A'DITYAS are the deities, in the last five verses they are associated with USHAS: the metre is *Mahápankti*; the *Ṛishi* is TRITA A'PTYA (cf. note on v. 13).

Varga VII. 1. MITRA and VARUṆA, ye are great, and great is your protection to the offerer; no evil, *A'dityas*, harms him whom ye guard from the injurer; your aids are void of harm, your aids are true aids.

2. Divine *A'dityas*, ye know the averting of evils; as birds (spread) their wings over (their) young, grant us happiness; your aids are void of harm, your aids are true aids.

3. Grant us that happiness of yours, as birds

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[1] Sáyaṇa seems to take *taruksha* as *gaváṣwádínám tárakaḥ*, but it is given as a proper name in the gaṇa to Páṇ. iv. 1. 105. He says that "a hundred" means here an indefinite number.

(spread) their wings; O ye possessed of all wealth, we solicit all riches suitable for our dwelling; your aids are void of harm, your aids are true aids.

4. To whomsoever these wise *A'dityas* grant a dwelling and the means of life, (for him) they master the wealth of every man;[1] your aids are void of harm, your aids are true aids.

5. May our sins avoid us as charioteers inaccessible places; may we abide in INDRA's happiness and in the protection of the *A'dityas*; your aids are void of harm, your aids are true aids.

6. Only by painful means[2] does a living man[3] Varga VIII. obtain the wealth which you bestow; but he whom you, divine *A'dityas*, visit, wins great (riches); your aids are void of harm, your aids are true aids.

7. Him fierce wrath[4] touches not, nor heavy (calamity), to whom, *A'dityas*, you have given great[5]

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[1] The Schol. adds, "who does not offer sacrifice."

[2] Sc. by penance, religious observances, etc.

[3] Sáyaṇa explains *aná* as *práṇa-yuktaḥ*, "endowed with life," just as in iv. 30. 3 he explained it *práṇa-rúpeṇa balena*; but it seems better to take it in both places as the particle "certainly." Might we translate the line, "verily men succumb through the loss of the wealth given by you"? In the second line Sáyaṇa unites *áṣa vaḥ* into one word, *áṣavaḥ*, "swiftly moving."

[4] I have taken *tigmam* as agreeing with the neuter *tyajas*. Sáyaṇa makes it agree with *tam*, and translates the sentence, "him though fierce (or harsh) wrath touches not."

[5] Sáyaṇa here takes *saprathas* as a masculine nom. plural; but elsewhere (as i. 22. 15; 94. 13) he had explained it properly as a neuter nom. sing. agreeing, as here, with *ṣarma*.

happiness; your aids are void of harm, your aids are true aids.

8. Deities, may we abide in you as warriors in their armour; do you defend us from great evil, do you defend us from little; your aids are void of harm, your aids are true aids.

9. May Aditi defend us, may Aditi grant us happiness, the mother of the wealthy Mitra, Aryaman, and Varuṇa; your aids are void of harm, your aids are true aids.

10. Grant to us, deities, that happiness which is a refuge, auspicious, and free from sickness, which is threefold[1] and fit for a (secure) shelter; your aids are void of harm, your aids are true aids.

Varga IX. 11. *Ádityas*, look down upon us as those who look from the shore;[2] as (men lead) their horses to a secure *Gháṭ*, so conduct us along a good path; your aids are void of harm, your aids are true aids.

12. Let there not be prosperity here to our powerful (foe), nor to him who threatens or assails

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[1] This phrase *tridhátu* is explained by Sáyaṇa's note on *varúthya* in vi. 67. 2, and *trivarútha* in viii. 18. 21, as protecting against cold, heat, and wind or wet.

[2] Sáyaṇa takes *spaṣaḥ* as for *spaṣṭáḥ*, "visible." It is derived from the lost root *spaṣ*, "to see," preserved in common Sanskrit in the words *spaṣa*, "a spy," and *spashṭa*, and the mutilated *paṣya*, cf. -spicio and *σκέπτομαι*. Sáyaṇa explains the image "as a man standing on the shore looks down on the water below or on some one in it."

us;[1] but let there be prosperity to our cattle, our milch kine, and our male offspring desirous of food; your aids are void of harm, your aids are true aids.

13. Deities, whatever evil is manifest, whatever is concealed, (let it be not found) in TRITA ÁPTYA, keep it far from us;[2] your aids are void of harm, your aids are true aids.

14. Daughter of heaven, (USHAS), whatever ill-omened dream threatens our cattle or ourselves, keep it, O brilliant one, far from TRITA ÁPTYA;[3] your aids are void of harm, your aids are true aids.

15. Daughter of heaven, whatever ill-omened dream threatens TRITA ÁPTYA,[4] we transfer it to the worker of gold ornaments or to the maker of

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[1] Rather, "neither to threaten nor to assail us."

[2] Sáyaṇa necessarily interprets the line in this way, as he holds that *Trita Áptya* is the *Ṛishi* of the hymn. Prof. Roth no doubt gives the true meaning when he says that *Trita Áptya* was a deity dwelling in remote distance, and consequently evil was sought to be transferred to him, cf. Atharva V. xix. 56. 4. He would render it, "keep it far from us in *Trita Áptya*." See Dr. Muir's Sanskrit Texts, vol. v. p. 336.

[3] Here the dative *Tritáya Aptyáya* might suggest the more appropriate rendering, "keep it far away for *Trita Áptya*." vv. 14-15 are prescribed in Áśwaláyana's Gṛihya Sútras to be recited after an unpleasant dream.

[4] It is singular that here Sáyaṇa gives an alternative interpretation, agreeing with Prof. Roth's explanation of stt. 13, 14, "whatever evil dream threatens the worker of gold ornaments or the maker of garlands, that evil, abiding in *Trita Áptya* (or the son of the waters), we *Tritas* throw off from ourselves." This seems to mean, "we throw it off on *Trita Áptya*."

garlands: your aids are void of harm, your aids are true aids.

Varga X. 16. USHAS, bear (elsewhere) the ill-omened dream[1] for TRITA and DWITA,[2] who eat and do (in dreams) that (which is eaten and done amiss when awake) and who obtain that (inauspicious) portion; your aids are void of harm, your aids are true aids.

17. [3]As (in the sacrifice) we put severally together the proper parts and the hoofs, and as we discharge a debt, so we transfer all the ill-omened dream that rests on ÁPTYA;[4] your aids are void of harm, your aids are true aids.

18. May we be to-day victorious, and obtain (happiness); may we be free from evil; USHAS, may that ill dream depart, of which we were afraid; your aids are void of harm, your aids are true aids.

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[1] *i.e.* let the eating of honey, etc., perceived in a dream, produce happiness as in a waking state.

[2] Here Sáyaṇa has only the proper interpretation. For Dwita cf. S'at. Bráhmaṇa, i. 2. 3. 1.

[3] Sáyaṇa's explanation is, "as in the sacrifice they place together the *kalá*, sc. the heart, etc., as fit to be cut to pieces, and the *ṣapha*, sc. the hoof, bones, etc., as unfit." He also proposes another explanation, in which the *kalá* is the *ṣapha* or "hoof." But the words *ṣapha* and *kalá* occur together in the Taitt. Sanhitá, vi. 1. 10, where the process of buying the *Soma* is described; and Sáyaṇa there takes *ṣapha* as the eighth part of a cow, and *kalá* as a very small portion.

[4] Or we may take it, "we transfer all the ill-omened dream to Áptya."

SÚKTA VI. (XLVIII.)

The deity is SOMA; the *Ṛishi* is PRAGÁTHA, the son of KAṆWA; the metre is *Trishṭubh*, with the exception of v. 5, which is *Jagati*.

1. May I, the wise and devout, enjoy the delicious, abundantly honoured *Soma* food, which all gods and mortals, pronouncing sweet, seek to obtain. Varga XI.

2. Thou enterest within,[1] and, unimpaired, thou avertest the anger of the gods; *Soma*, enjoying the friendship of INDRA, mayest thou bring us to wealth as a swift (horse) its burden.

3. We drink the *Soma*, may we become immortal; we have attained the light (of heaven), we have known the gods;[2] what now should the enemy do to us, or what, O immortal, should the aggriever do to the mortal?

4. O *Soma*, drunk by us, be bliss to our hearts, as a father is indulgent to a son or a friend to a friend; O *Soma*, worthy of wide praise, do thou, wise one, extend our years that we may live.

5. May these glory-conferring protecting *Soma*-streams knit together my joints as cows[3] draw together a chariot falling in pieces; may they keep

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[1] Sáyaṇa adds, "the heart or the sacrificial chamber."

[2] Sáyaṇa in his comment on this verse (Taitt. Sanhitá, iii. 2. 5) says that "the past tense is used in the sense of wish," *áśaṃsá-dyotanáya bhútárthanirdeśaḥ*.

[3] *Gávaḥ* may equally apply to the *Soma*-streams, as the *Soma* is mixed with milk, and may be thus considered the product of the cows.

us from a loosely-knit worship;[1] may they deliver me from sickness.

Varga XII. 6. *Soma*, kindle me like the fire ignited by attrition, brighten (our eyes) and make us rich; I praise thee now for exhilaration; come now, full of wealth, to nourish us.

7. May we partake of thee, effused, with a longing[2] mind as (men enjoy) paternal wealth; King *Soma*, prolong our lives, as the sun the world-establishing[3] days.

8. King *Soma*, bless us for our welfare; we worshippers are thine, do thou recognize it; the enemy goes strong and fierce, O *Soma*; give us not over to him as he desires.

9. O *Soma*, thou art the guardian of our bodies, thou dwellest in each limb as the beholder of men;[4] though we impair thy rites, yet, divine one, bless us, thou who art possessed of most excellent food and good friends.[5]

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[1] When the *Soma* is drunk, the ceremony becomes consolidated.

[2] Sáyaṇa explains *ishireṇa* (*manasá*) by *ichchhávatá*, sc. from *ish*, "to wish." Modern scholars derive it from *ish*, "strength," and connect it with ἱερός, cf. Homer's ἱερὸν μένος. Yáska (*Nir.* iv. 7) gives three derivations from *ish*, "to wish," *ísh*, "to go," and *ṛish*, "to go."

[3] Sáyaṇa derives *vásara* from *vas*, "to dwell" or "to clothe" (cf. viii. 6, 30), but it no doubt comes from *vas*, "to shine," *i.e.* the shining days.

[4] Sáyaṇa qualifies *nṛichakshas* as *karma-netṛiṇam drashṭá*, "the beholder of the performers of rites."

[5] Sáyaṇa, in vii. 32, 19, explains *vasyaḥ* as *prásasyaḥ*.

10. May I obtain a wholesome friend who, when quaffed, will not harm me, O lord of bay horses; I ask of INDRA a long permanence[1] for this *Soma* which has been placed within us.

Varga XIII.

11. May those irremovable sicknesses depart; let those strong (pains) which have made us tremble, be afraid; the mighty *Soma* has climbed into us,—we have attained that (draught) by which men prolong life.

12. That *Soma* which, drunk into our hearts, has entered, immortal, into us mortals,—to him, fathers, let us do worship with oblations; may we abide in his bliss and favour.

13. *Soma*, thou in conjunction with the fathers didst stretch out successively heaven and earth,—to thee let us do worship with oblations, may we be lords of wealth.

14. Guardian gods, speak favourably to us; let not dreams nor the censurer overpower us; may we be ever dear to *Soma*; possessed of brave offspring, may we utter our hymn.

15. Thou, *Soma*, givest us food from every side; thou art the bestower of heaven; enter us, beholder

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[1] This st. occurs in Taitt. Sanh. ii. 2. 12, but with *achchha* for *áyuḥ*. Sáyaṇa there explains *pratiram* as an epithet of Indra, as *prakarsheṇa vamanápadam tárayitáram*. The Scholiast adds, there is nothing contradictory in the praise of Indra occurring in a hymn especially addressed to the Soma, since Indra is the lord of the Soma.

of men; O *Soma*, rejoicing with thy protecting powers,[1] guard us from behind and before.

ANUVÁKA VII.

ASHṬAKA VI. CONTINUED.

ADHYÁYA IV. CONTINUED.

SÚKTA I. (LX.)[2]

The deity is AGNI; the *Ṛishi* is BHARGA the son of PRAGÁTHA; the metre is *Prágátha*.

Varga XXXII. 1. AGNI, come hither with the fires, we choose thee as our invoking priest; let the presented offering anoint thee, the chief sacrificer,[3] to sit down on the sacred grass.

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[1] Sáyaṇa, as often elsewhere (cf. i. 84. 20), understands by *útayaḥ* the Maruts as *gantáraḥ* (*ava gatau*).

[2] The MSS. of the Ṛig-Veda insert between the last hymn and the present one the eleven apparently spurious hymns called the Válakhilya, containing vargas xiv.–xxxi. They are not reckoned in the division by Maṇḍalas and Anuvákas (thus Sáyaṇa says, p. 614, "there are six *súktas* in the sixth Anuváka"), but they are included in that by Ashṭakas and Adhyáyas, and in the Sarvánukrama. Professor Aufrecht has omitted them in his edition of the Ṛig-Veda, and given them in the Appendix; and Sáyaṇa takes no notice of them in his commentary. I have omitted them in my translation, just as Professor Wilson omitted the various Khilas in the previous Maṇḍalas; but it is important to bear in mind that they are never included in the collections of Pariśishṭas and Khilas (see Professor Müller's translation, vol. i. p. xxxiv). I propose to attempt a translation of these hymns in the Appendix.

[3] Sáma Veda, II. 7. 2. 7. 1.

2. ANGIRAS, son of strength, the ladles go to find thee in the sacrifice; we praise the ancient AGNI in our offerings, the grandson of food, butter-haired.[1]

3. AGNI, thou, wise, art the creator (of consequences); O purifier, thou art the invoking priest, worthy of worship; bright one, thou art to be praised in our sacrifices by the priests with hymns, thyself the chief ministrant worthy to be rejoiced in.

4. Most youthful, eternal one, bring the longing gods to me guileless, to eat (the oblation); giver of dwellings, approach the well-placed food; rejoice, being set in thy place with praises.

5. Deliverer AGNI, thou, the truthful and the seer, art widely spread; O kindled blazing one, the wise praisers wait on thee.[2]

Varga XXXIII.

6. Most resplendent (AGNI), shine forth and illuminate (us); give happiness to thy people, to thy worshipper, for thou art great; may my priests[3] abide in the bliss of the gods, subduing their enemies, possessing bright fires.

7. As, AGNI, thou consumest old timber on the earth, so, cherisher of friends, do thou burn our injurer, whosoever evil-minded wishes (our ill).

8. Subject us not to a strong mortal enemy, nor

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[1] Similarly Agni is called *ghṛitapṛishṭha*, "butter-backed," in v. 4, 3. The *pradípta-kalaṣa-sthánîya-jwálaḥ* of Sáyaṇa seems to be a mislection for *pradípta-keṣa-*, cf. v. 37, 1.

[2] Sáma Veda, I. 1. 1. 4. 8.

[3] Sáyaṇa explains *súrayaḥ* by *stotáro medhávinaḥ, asmákam putrádayo vá*, hymners or sons, etc

to the malevolent; O most youthful, guard us with thy unharming, delivering, auspicious protections.

9. AGNI, protect us by one (*ṛich*), or protect us by a second; lord of strength, protect us by three songs; protect us, giver of dwellings, by four.[1]

10. Protect us from every impious[2] *Rákshasa*, shield us in battles; we approach thee, our nearest neighbour, our kinsman, for sacrifice and for increase.[3]

Varga XXXIV. 11. Purifying AGNI, bestow upon us food-augmenting excellent wealth; and (bring) us, O meter-out of good, by auspicious guidance, (a treasure) desired by many and bringing its own fame,[4]

12. By which we may escape and destroy in battles our impetuous weapon-aiming enemies; O thou who by wisdom establishest our rites, bless us with food, prosper our wealth-obtaining offerings.

13. AGNI tosses his horns, sharpening them as a bull;[5] his sharp jaws are not to be resisted;[6] he is mighty-toothed, this son of strength.

14. Since thou spreadest out on all sides, thy teeth, bull AGNI, are not to be resisted; O offerer,

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[1] This v. occurs in *Sáma Veda*, I. 1. 1. 4. 2; II. 7. 2. 4. 1; and in *Yajur Veda*, xxvii. 43. In the latter, Mahídhara explains the four as the Ṛich, Yajus, Sáman, and Nigada.

[2] Literally, "not giving (sacrificial) gifts."

[3] Sáma Veda, II. 7. 2. 4. 2.

[4] *Ibid.* I. 1. 1. 4. 9.

[5] Cf. Virgil, *Georg.* iii. 232.

[6] Sáyaṇa in his Comm. curiously takes *na* twice, once as = *iva* (*hanava iva*), and then again with *pratidhṛishe*.

do thou make our oblation rightly presented; give us many precious (gifts).

15. Thou sleepest within thy mothers[1] in the woods, mortals kindle thee; unwearied thou bearest the offerings of the sacrificer, then thou shinest among the gods.[2]

Varga XXXV.

16. The seven priests praise thee, AGNI, giver of good things and unfailing; thou cleavest the cloud with thy fierce splendour; go forth, having overcome our enemies.[3]

17. Now that we have cut the sacred grass, let us invoke for you[4] AGNI, AGNI the irresistible; having placed the oblations, let us invoke AGNI, abiding in many (places), the offerer of sacrifices for men.[5]

18. (The sacrificer) worships thee by praises, AGNI, with the experienced (priests) in the rite celebrated with beautiful *Sáman* hymns; bring us of thine own accord for our protection food of various kinds which may be always in our reach.

19. Divine AGNI, worthy of praise,[6] thou art

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[1] This refers to the two *araṇis* or pieces of wood from which the sacrificial fire is produced by attrition. Cf. iii. 29. 2.

[2] Sáma Veda, I. 1. 1. 5. 2.

[3] Sáyaṇa gives another interpretation, taking *janán* not as *asmad-virodhi-janán* but *asmán*, "proceed to the gods with the oblation, having left us behind."

[4] Addressed to the sacrificers or to the gods.

[5] When Agni is satisfied, living beings obtain their desires by the rain which he causes. Cf. Manu, iii. 76.

[6] *Jaritri* usually means "the singer of praises,"—here, as applied to Agni, it is explained by Sáyaṇa as *stutya*.

the guardian of men, the consumer of the *Rákshasas*; thou art great, thou the never-absent guardian of the (worshipper's) house, the protector of heaven, ever present in the dwelling.[1]

20. O thou of brilliant wealth, let not the *Rákshasa* enter us, nor the torment of the evil spirits; AGNI, drive away further than a *gavyúti*[2] from us poverty, hunger,[3] and the strong demons.

SÚKTA II. (LXI.)

The *Ṛishi* and metre are the same; the deity is INDRA.

Varga XXXVI. 1. May INDRA listen to both these our hymns;[4] may the mightiest MAGHAVAN come to us, (pleased) with our devoted offering, to drink the *Soma*.[5]

2. Him, self-resplendent, have heaven and earth formed as the showerer, him (they have formed) for strength; therefore thou sittest down first of thy peers; thy mind loves the *Soma*.[6]

3. INDRA, possessor of much wealth, pour the effused *Soma* within thee; possessor of (bright) coursers, we

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[1] Sáma Veda, I. 1. 1. 4. 5.

[2] This is a measure = two *kroṣas*. Sáyaṇa adds that it implies an unlimited distance.

[3] Sáyaṇa explains *kshudham* unnecessarily as *kshapayitáram*, "the destroyer."

[4] *i.e.* whether recited (*śastra*) or sung praises (*stotra*).

[5] *Sáma Veda*, I. 3. 2. 5. 8; II. 5. 1. 14. 1. (*Satráchyá dhiyá* should rather mean, "come to us with thy whole mind," cf. viii. 2. 37.)

[6] *Sáma Veda*, II. 5. 1. 14. 2.

know thee, the over-powerer in battles, the unconquerable, the conqueror.

4. INDRA, MAGHAVAN of unbroken truth, it ever comes to pass as thou in thy knowledge may'st desire; by thy protection, O handsome-jawed, may we obtain food, speedily, O thunderer, subduing our enemies.

5. INDRA, lord of rites, give us (our desire) with all thy helping powers;[1] hero, we worship thee as happiness, the glorious, the obtainer of wealth.[2]

Varga XXXVII.

6. Thou art the increaser of horses, the multiplier of cows; thou, deity, with thy golden body art a very fountain; none can harm the gifts laid up for me in thee; bring me whatever I ask.[3]

7. Thou art (bounteous), come; may'st thou obtain wealth to distribute to the worshipper;[4] shower thy bounty, MAGHAVAN, on me desiring cows, shower it, INDRA, on me desiring horses.

8. Thou grantest many hundreds and thousands of herds as a gift (to the offerer). Uttering long praises,[5] we, hymning INDRA, the destroyer of cities, bring him before us for our protection.[6]

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[1] Sc. the Maruts.

[2] *Sáma Veda*, I. 3. 2. 2. 1; II. 7. 3. 3. 1.

[3] *Sáma Veda*, II. 7. 3. 2. 2.

[4] Sáyaṇa's text leaves *cherave* in the first line unexplained. In the Sáma Veda Comm. it is explained *chetayitre*, which (like *medhávin*) probably only means "the worshipper." The St. Petersburg Dictionary gives it as "begehend (ein heiliges Werk)."—*Sáma Veda*, I. 3. 1. 5. 8; II. 7. 3. 4. 1.

[5] Benfey takes *vipravachas* as "Lieder der Lobsänger habend."

[6] *Sáma Veda*, II. 7. 3. 4. 2.

9. INDRA, whether it be the unskilled or the skilled who celebrates thy praise, each rejoices in his desire for thee, O ṢATAKRATU, whose wrath presses ever forwards, who meetest the foe, proclaiming "it is I."

10. If the strong-armed slayer of enemies, the destroyer of cities, will but hear my invocation, we, desiring wealth, will with our praises call on INDRA ṢATAKRATU, the lord of wealth.

Varga XXXVIII. 11. We are not evil who worship him,[1] nor too poor to offer gifts, nor destitute of sacred fires,—since assembled together, when the *Soma* is effused, we make INDRA, the showerer, our friend.

12. We join (to our rite) the mighty INDRA, the subduer of enemies in battles, the inviolate, him to whom praise is due as a debt; he, the best of charioteers, knows (among steeds) the strong racer, and (among men) he, the bounteous, (knows) the offerer whom he is to reach.[2]

13. INDRA, give us security from him of whom we are afraid; MAGHAVAN, be strong for us with thy protections; destroy our enemies, destroy those who harm us.[3]

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[1] Sáyaṇa takes *manámahe* as a transitive verb, cf. v. 6. 1; more probably it means "to appear,"—"we do not appear evil," etc.

[2] Sáyaṇa's explanation of this verse is obscure; he seems to take *vájinam* twice over, with a difference in meaning in each clause. I have supposed that *veda* is to be repeated in the second clause; but this is doubtful.

[3] *Sáma Veda,* I. 3. 2. 4. 2; II. 5. 2. 15. 1 (with *útaye* for *útibhiḥ*).

14. Lord of wealth, thou art (the bestower) of great wealth and a dwelling-place upon thy worshipper; as such, we invoke thee, bearing the *Soma*, O MAGHAVAN, INDRA, who art to be honoured with hymns.[1]

15. INDRA, the all-knower, the slayer of VṚITRA, the protector, is to be chosen by us; may he guard our (son), our last (son), our middle (son), may he protect us from behind and before.

Varga XXXIX.

16. INDRA, protect us from the west,[2] from the south, from the north, from the east, protect us from every side; keep far from us supernatural alarm, keep far the weapons of the demons.

17. Save us, INDRA, every to-day, every to-morrow, and every succeeding day; lord of the good, protect us, thy praisers, in all days, by day and by night.

18. MAGHAVAN is the shatterer, the hero, great in wealth, and the conductor to victory[3] (over our enemies). ṢATAKRATU, both thy arms, which grasp the thunderbolt, are the showerers (of blessings).[4]

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[1] *Sáma Veda*, II. 5. 2. 15. 2 (with *vidhartá* for *vidhataḥ*).

[2] Sáyaṇa in vi. 19. 9 explained the four terms in the text as referring to the four quarters; here his Comm. makes them refer to the six directions in space, "protect us from the west, from the east, from below (this includes the upper direction), from the north (this includes the south)."

[3] Sáyaṇa's interpretation of *sammiṣlo víryáya* (*samyaṅmiṣrayitá ṣatrúṇám víryakaraṇáya*) may, perhaps, mean, "bringing us into successful collision with our enemies," cf. his Comm. on Sáma V. i. 3. 2. 5. 7. The text more probably means, "mingling, or associated, with us to display his might."

[4] This and the previous verse occur in *Sáma Veda*, II. 6. 3. 7. 1, 2.

Súkta III. (LXII.)

The deity is Indra; the *Ṛishi* is Pragátha of the Kaṇwa family; the metre *Pankti*, except in the seventh, eighth, and ninth verses, where it is *Bṛihatí*.

Varga XL. 1. Present the offering of praise to Indra, since he enjoys it; (the priests) augment the ample food of the *Soma*-loving Indra with their recited hymns; Indra's gifts are worthy of praise.

2. Without a fellow and unlike the other gods,[1] he alone, unconquerable, surpasses the men of former times, he surpasses in might all beings; Indra's gifts are worthy of praise.

3. He, the swift giver, wishes to bestow blessings (upon us) with his unurged courser; thy greatness, Indra, as thou art about to display thy powers, should be proclaimed; Indra's gifts are worthy of praise.

4. Indra, come hither; let us perform for thee our sacred rites augmenting thy vigour; by which (rites), most mighty one, thou desirest to bless him who wishes for food; Indra's gifts are worthy of praise.

5. Thou hast made thy mind, Indra, more resolute than the resolute, since thou (wishest to give the desires) of him who worships thee with the

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[1] Sáyaṇa explains *nṛibhiḥ* by *devaiḥ*. Another interpretation takes "he" as the *ṛishi* of the hymn, in which case *nṛibhiḥ* will mean its ordinary sense, "men," not "gods."

intoxicating *Soma*-juices and adorns thee with adorations; INDRA's gifts are worthy of praise.

6. INDRA, who is well-deserving of the hymn, looks down (with favour) upon us as a (thirsty) man (looks down) on wells; and being well-pleased he makes the energetic *Soma*-offerer his friend;[1] INDRA's gifts are worthy of praise.

7. INDRA, by the example of thy power and knowledge the gods attain the same; O hymned by many, thou art the herdsman[2] of the universe; INDRA's gifts are worthy of praise. Varga XLI.

8. INDRA,[3] I laud that might of thine which is near at hand to the worshipper,[4]—(I laud thee) that thou slewest VṚITRA, O lord of rites, by thy strength; INDRA's gifts are worthy of praise.

9. As a woman who shows no partiality[5] wins her

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[1] Sáyaṇa takes *yujam* as *átmánam*; but the line rather means "he makes the skilled *Soma*-offerer's friend his friend."—Another interpretation is that he makes the *Soma* the friend of the worshipper.

[2] Sáyaṇa takes *gopati* as "lord of waters" or "of hymns"; but in viii. 69. 4 he seems to adopt the common meaning. He would explain the construction of *viṣwasya* as if it characterized the *go* of *gopatiḥ*.

[3] *Sáma Veda*, I. 5. 1. 1. 1 (with *upamám*).

[4] Or, "for the sake of the offering."

[5] Sáyaṇa takes *samaná* as *samánamanaská yoshit*, and explains *yugá* as "years, half-years, seasons, months," etc.; but the explanation utterly breaks down. Prof. Roth explains the first line, "er macht die Menschen zu einem bewundernden Zuschauerkreis, *d.h.* zieht aller Augen auf sich."

lovers to her, so INDRA confers periods of time on mankind; it is INDRA who has performed that knowledge-giving achievement, therefore he is renowned; INDRA's gifts are worthy of praise.

10. MAGHAVAN, rich in cattle, (those who abide) in thy happiness have greatly augmented[1] thy might when it was born, (they have greatly augmented) thee, INDRA, and thy knowledge; INDRA's gifts are worthy of praise.

11. May I and thou, slayer of VṚITRA, be closely united until wealth is obtained; hero, wielding the thunderbolt, even the niggard concedes (that our union gives wealth); INDRA's gifts are worthy of praise.

12. Let us praise that INDRA with truth, not with untruth, great is the destruction of him who offers not; but to him who offers abundant *Soma*-oblations, INDRA's gifts are worthy of praise.[2]

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[1] By their *Soma*-offerings and hymns.

[2] Sáyaṇa merely says, "to him who offers abundant *Soma*-oblations (*bhúri jyotínshi*) great is the favour conferred by Indra." I have ventured to connect it with the last clause, as Sáyaṇa does not explain this recurring burden. A more natural explanation would be, "to him who offers the *Soma* great are the blessings (*bhúri jyotínshi*)."

Súkta IV. (LXIII.)

Indra is the deity, except in the last verse, which is addressed to the *Devas*; the *Ṛishi* as before; the metre of the first, fourth, fifth, and seventh verses is *Anushṭubh*; of the second, third, sixth, eighth, ninth, tenth, and eleventh is *Gáyatrí*, and of the twelfth *Trishṭubh*.

1. He, (Indra), the chief of those to be honoured, desirous of our offerings, approaches; he, the doors of whose favour, the sacred rites, Manu, the (universal) father, attained among the gods.[1] Varga XLII.

2. May the stones which press out the *Soma* never forsake Indra, the maker of heaven, nor the praises and hymns which are to be uttered.

3. He, the wise Indra, discovered the cows[2] to the Angirasas; I glorify that his might.

4. As in former times, so now too is Indra the blesser of the worshipper and the bearer of him who praises him; may he come among us auspicious for our protection at the oblation of the *Soma*.

5. Forthwith, Indra, as they offer to Agni the lord of Swáhá,[3] the singers successively praise thy deeds, for the attainment of wealth.

6. In that Indra, whom the singers know as the unharming, all past and future powers abide.

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[1] *Sáma Veda*, I. 4. 2. 2. 4. The Comm. there gives a different interpretation, as it explains the first *ánaje* by *átmánam vyaktíkaroti* and the second by *ágamayati*; and *Manuḥ*, which is here left unexplained, is there =*jnátá sarvasya Indraḥ*.

[2] When carried off by the *Paṇis*, see i. 6. 5; i. 11. 5.

[3] *i.e.* as they make the oblation to thee in the fire.

Varga XLIII. 7. When praises are addressed to INDRA by the men of the five classes, he destroys their enemies by his might; he, the lord, is the abode of the worshipper's homage.

8. This praise is thine, for thou hast achieved those exploits; thou hast guarded the road of our chariot-wheel (to the sacrificial rite).

9. When the various sustenance, given by INDRA, the showerer, is obtained, all men step out with wide strides for (dear) life; they receive it as cattle barley.

10. Presenting our praise, and desiring protection, may we with you (O priests) be lords of food, to offer sacrifice to (INDRA) attended by the MARUTS.

11. Hero, by our hymns we offer praise to thee, who appearest at the time of sacrifice, and wearest auspicious splendour; with thee as our ally may we conquer (our enemies).

12. The RUDRAS, the showering clouds, and (INDRA) who rejoices with us in the battle-challenge which brings VṚITRA's destruction, and who comes in his might to the reciter and singer of his praises,—may these gods, with INDRA at their head, protect us.[1]

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[1] Sáyaṇa gives an alternative explanation of the first part of this verse, "May the showering mountain-like (or 'filling,' 'gratifying') *Maruts*, the sons of *Rudra*, allies in the battle-challenge which brings *Vṛitra's* destruction." This verse also occurs in *Yajur Veda*, xxxiii. 50, but Mahídhara's Commentary differs widely from Sáyaṇa's. "May the gods who shower

SÚKTA V. (LXIV.)

The *Ṛishi* is the same; the deity is INDRA; the metre is *Gáyatrí*.

1. May our praises exhilarate thee; thunderer, make food for us, destroy the haters of the Brahmans.[1] Varga XLIV.

2. Crush with thy foot the PAṆIS who offer no oblations; thou art mighty; there is none soever like unto thee.

3. Thou, INDRA, art the lord of the *Soma* effused or not effused, thou art the king of all men.[2]

4. Come hither, come forth from heaven to our dwelling, shouting for the sake of men;[3] thou fillest both heaven and earth.[4]

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wealth upon us, the *Rudras*, and those who have stated festivals (*parvatáḥ*), who are unanimous in the battle-challenge for the destruction of *Vṛitra*,—may these gods with *Indra* at their head protect us and him who recites or mutters the praises, or, having accumulated wealth, offers oblations." The St. Petersburg Dict. translates the clause *yaḥ ṣamsate stuvate dháyi pajra Indrajyeshṭhá asmán avantu deváḥ*, in pretty close agreement with Sáyaṇa's interpretation as followed in the text. "Die Götter mit Indra an der Spitze, der zu Gunsten des Anrufenden und Lobenden sich feist macht (oder 'feist' d. h. 'kräftig ist,') mögen uns gnädig sein."

[1] *Sáma Veda*, I. 3. 1. 1. 1; II. 6. 1. 3. 1.

[2] Verses 2, 3 occur in *Sáma Veda*, II. 6. 1. 3. 2, 3.

[3] Another interpretation is, "Come hither, and (having accepted the oblation) proceed gladly, praising the sacrificer (sc. *divi* for *divam*).

[4] Sáyaṇa adds, "with splendour or with rain."

5. Do thou burst, for thy worshippers, the gnarled[1] cloud with its hundreds and thousands of showers.

6. We invoke thee when the *Soma* is effused by day, we invoke thee by night; fulfil our desire.

Varga XLV. 7. Where is that ever-youthful showerer,[2] strong-necked and bowing to none? what hymner worships thee?[3]

8. To whose offering does the showerer come down pleased? who can praise INDRA?

9. In what character, O slayer of VṚITRA, do the sacrificial offerings honour thee, or the brave praises in the hymn? Who is nearest (in time of battle)?[4]

10. For thee is this *Soma* effused among men by me of mortal race;[5] draw near, hasten, drink it.

11. This is thy beloved most exhilarating *Soma* which grows in the *Ṣaryaṇávat* Lake[6] by the *Sushomá* river in the *Árjíkíya* country.[7]

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[1] *Parvata* and *giri* both mean "cloud" as well as "mountain"; but as the former is a *yogarúḍha pada* (*i.e.* a compound term whose parts, when it is analyzed, have the same meaning as the whole), it is here taken in its analyzed sense as *parvavat*, "having knots," "gnarled."

[2] So Sáyaṇa, but usually *vṛishabha* means "a bull." For *tuvigríva*, cf. i. 187. 5.

[3] *Sáma Veda*, I. 2. 1. 5. 8.

[4] Sáyaṇa takes it thus, adding *yuddhe* to *ka u swid antamaḥ*. But it would have seemed more natural to connect these words with the preceding *ṣastre*.

[5] Sáyaṇa explains *mánushe jane* by *mayi* (but cf. i. 48. 11), and *púrushu* by *manushyeshu madhye* or *Púrunámasu rájasu*.

[6] Cf. viii. 7. 29.—Sáyaṇa seems to have read *adhi ṣritah* for *adhi priyaḥ*; he places this lake in the back part of Kurukshetra.

[7] Sáyaṇa adds that the *Soma* thus grows in a very distant

12. Come to-day, Indra, hasten, drink this grateful[1] *Soma* for our great wealth, and for thine own foe-crushing exultation.[2]

Súkta VI. (LXV.)

The deity, the *Ṛishi,* and the metre the same.

1. Whether thou art invoked by us, the leaders of rites, from the east, the west, the north, or the south, come hither quickly with thy rapid steeds.[3] Varga XLVI.

2. Whether thou rejoicest in the ambrosia-fountain of heaven, or in some other heavenward-leading sacrifice (on earth), or in the ocean-like firmament of the waters;[4]

3. Indra, by my praises I invoke thee, great and strong one, to drink the *Soma*, as a bull to eat (his fodder).

4. Let thy steeds, Indra, bearing thee in thy chariot, bring hither thy might, (may they bring hither) thy splendour, O divine one.

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country (*scil.* to one in the South of India). According to Yáska, *Nirukta*, ix. 26, Árjíkíya is a name of the Vipáṣ; see Professor Roth's Lit. and Hist. of the Veda, pp. 137–140.

[1] Sáyaṇa explains *cháru* as *charaṇaṣíla*, "quickly moving;" but in ix. 61. 9 he explains it as *kalyáṇa-swarúpa.*

[2] Sáyaṇa takes *ghṛishvi* as *śatrúṇám gharshaṇaśíla*; it more probably means "lively," "vehement."

[3] The first part of this verse occurs in *Sáma Veda*, I. 3. 2. 4. 7; II. 5. 1. 13. 1.

[4] *Andhas* properly means "food;" according to Sáyaṇa it here implies water as the cause of food. *Yadvá samudre andhasas* might mean, "or in the *Soma*-vat."

5. INDRA, thou art invoked, thou art praised, the great, the strong, the wielder of sovereignty; come hither and drink our libation.

6. Bearing the effused *Soma* and the sacrificial food, we invoke thee, INDRA, to sit on our sacred grass.

Varga XLVII. 7. Because thou art common to many worshippers, therefore, INDRA, we invoke thee.[1]

8. The priests have milked for thee with their stones this nectar of the *Soma*; drink it, INDRA, well pleased.

9. Do thou, the lord, pass by all other worshippers and come quickly to us, and bestow on us abundant food.[2]

10. May (INDRA) the king give me cows adorned with gold; O gods, let not MAGHAVAN be harmed.

11. Upon a thousand cows I obtain gold,[3] abundant, delightful, wide-spread, and pure.

12. Plunged as I am in sorrow, my children,[4] by the favour of the gods, obtain food, and are blessed with abundance in a thousand cattle.

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[1] Sc. we invoke thee before the others.

[2] *Śravas* may also mean "glory."

[3] The Scholiast seems to explain this as if the cows came as it were laden with gold from Indra.

[4] Sáyaṇa takes *napátaḥ* as a genitive singular=*arakshitasya*, and would understand the verse, "destitute of a protector as I am and plunged in sorrow, (my dependents) by the favour of the gods," etc. But it is better to take *napátaḥ* as a nominative plural.

Súkta VII. (LXVI.)

The *Ṛishi* is Kali the son of Pragátha; the deity is Indra; the metre is *Prágátha*, except in the last verse, where it is *Anushṭubh.*

Varga XLVIII.

1. Thronging together, (worship) for your protection Indra full of might and the revealer of wealth; (worship him), chanting the *Bṛihat Sáman* at his sacrifice where the *Soma* is effused; I invoke him as (men invoke) a beneficent master of a household.[1]

2. He, the handsome-jawed, whom, in the intoxication of the *Soma*, the fierce (demons) withstand not, nor the firm gods, nor mortal (men),—who confers glorious wealth on him who reverently praises him, offers the *Soma*, and sings hymns;[2]

3. He, Ṣakra, who is the purifier (of his worshippers), and well-skilled in horses, who is wonderful and golden-bodied,[3]—He, Indra, the slayer of

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[1] *Sáma Veda,* I. 3. 1. 5. 5; II. 1. 1. 14. 1.

[2] *Sáma Veda,* II. 1. 1. 14. 2, but reading *madeshu ṣipram* for *made suṣipram.*—Sáyaṇa does not explain *ádṛitya*; but the St. Petersburg Dict. derives it from *dṛi,* "to tear," in the sense of "aufthuend d. h. mit offener Hand;" but Benfey prefers the usual meaning, and renders it "ehrfurchtsvoll." The *yaḥ* in the printed commentary should probably be placed before *dátá,* cf. var. Lect. *A'dṛitya* can hardly be taken with *madáya,* as it is always construed with the accusative; but it may apply to Indra, *i.e.* "who with favouring regard confers," etc. (cf. i. 103. 6). *Made* also can hardly be other than a locative, though Sáyaṇa takes it as a dative, and seems to connect it with *ádṛitya.*

[3] This is a very obscure stanza. Sáyaṇa explains *mṛikshaḥ* by

Vṛitra, shakes the hiding-place of the numerous herd of kine.[1]

4. He who verily pours forth to the offerer the buried wealth accumulated by many,[2] he, Indra, the thunderer, handsome-jawed, borne on bay steeds, does as he pleases, (when propitiated) with sacrifice.[3]

5. Hero, praised of many, what of old time[4] thou didst desire from thy votaries, that, Indra, we hasten to bring to thee,—oblation and recited praise.

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stotṛiṇám ṣodhakaḥ or *paricharaṇiyaḥ*, and *aṣwyaḥ* as *aṣwakuṣalaḥ*; but he adds another explanation, which takes the two words together, as *aṣwaḥ prakshálitaḥ*, "a well-washed horse." Again, he explains *kijaḥ* as *adbhutaḥ*, "wonderful," but this seems only based on an etymological guess, *kim asya katham játa iti vachanát*. The St. Petersburg Dict. takes *mṛiksha* as a curry-comb or some such instrument, "Striegel, Kamm oder ähnlich," ("Indra wird mit einem kratzenden Werkzeuge verglichen, das den Verschluss der Heerde aufreisst"), and *kija* as some similar instrument.

[1] Here, again, we have an obscure word in *apávṛiti*. Sáyaṇa explains it as *apavaraṇiyam*, "to be opened," referring apparently to the cave of the Paṇis (i. 6. 5).

[2] The Sanhitá text reads *puru-sambhṛitam* as a compound; Sáyaṇa in his Comm. divides the two words, "the buried wealth, plenteous and accumulated." He takes the wealth as the accumulated stores from former sacrifices.

[3] Sáyaṇa says that sacrifice is here the *upádhi* or necessary preliminary condition.

[4] Sáyaṇa makes the construction rather complicated by taking *chid* "as" (*upamárthe*, Nirukta, i. 4), "as of old time (thou received'st) from thy votaries, so now we hasten to bring thee what thou didst desire."

6. Bearer of the thunderbolt, invoked of many, radiant, drinker of the *Soma*, be present at our libations for thy exhilaration; for thou art an abundant giver of desirable wealth to him who utters thy praises and effuses the *Soma*. Varga XLIX.

7. To-day and yesterday we have here refreshed him, the thunderer; bring to him to-day our libation effused for (success in) battle;[1] let him now hasten hither on hearing our praise.

8. The[2] obstructing robber, the destroyer of travelling enemies,[3] is obedient to him in his ways;[4] hasten, INDRA, (drawn) by our gorgeous rite, welcoming this our hymn.

9. What act of might is there, unperformed by INDRA? Who has not heard of his famous (heroism)? He, the slayer of VṚITRA, (is renowned) from his birth.

10. When were his mighty forces ever languid? When was aught undestroyed before the slayer of

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[1] *Sáma Veda*, I. 3. 2. 3. 10; II. 8. 2. 13. 1; but reading *savane* for *samaná*. Sáyaṇa takes the latter word as meaning "for battle," but it is properly an adverb. The St. Petersb. Dict. translates it here, "in gleicher Weise."

[2] *Sáma Veda*, II. 8. 2. 13. 2.

[3] This is Sáyaṇa's interpretation of *vṛikaṣ chid várana urámathiḥ* (thus connecting the last word with the etymological root *ur*, "to go"); but Yáska (Nirukta, v. 21) takes the words literally, "the obstructing wolf, destroying the sheep," which is far preferable.

[4] *Vayuneshu* may also mean *prajnáneshu*, "in his counsels."

VṚITRA? INDRA by his energy overpowers all the huckstering usurers who see only this world's days.[1]

Varga L. 11. INDRA, slayer of VṚITRA, invoked of many, we, thy many worshippers, offer new hymns to thee, thunderer, as thy wages.[2]

12. INDRA, doer of many great deeds, (other worshippers) invoke the manifold hopes and protections which abide in thee; but rejecting the enemy's oblations, come to us, bestower of dwellings; O mightiest, hear my appeal.

13. INDRA, we are thine, therefore we, thy worshippers, depend on thee; other than thee, MAGHAVAN, invoked of many, there is no giver of happiness.

14. Deliver us from this poverty, hunger, and calumny; give us (our desire) by thy protection and wondrous working; O mightiest,[3] thou knowest the right way.

15. Let your effused *Soma*-juice be only (for INDRA); O sons of KALI, fear not; that malignant (spirit) departs, of his own accord he departs.

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[1] Cf. Nirukta, vi. 26. The text may also be interpreted "usurers and hucksters." *Ahardṛiṣaḥ*, lit. "seeing the day," is explained as seeing only the light of this world and dwelling in deep darkness after death. The Schol. refers to Manu, viii. 102, for a censure on usurers and traders.

[2] Sáyaṇa remarks that the use of wages as an illustration is not inappropriate, as both the hymns and the wages are given by a definite rule (*niyamena*).

[3] Sáyaṇa explains *ṣachishṭha* in iv. 20. 9. aṣ *atiṣayena prájna*; and in iv. 43. 3. *ṣaktimattara*.

SÚKTA VIII. (LXVII.)

The *Ṛishi* is MATSYA the son of SAMMADA,[1] or MÁNYA the son of MITRA and VARUṆA, or some fishes (*matsyáḥ*) caught in a net. The deities are the ÁDITYAS; the metre is *Gáyatrí*.

1. We solicit for protection those *Kshatriyas*, the ÁDITYAS, who bless (their votaries) abundantly to the attainment of their desires. Varga LI.

2. May the *Ádityas*, MITRA, VARUṆA, and ARYAMAN, bear us across our distress, as they know it well.

3. To those *Ádityas* belongs wonderful wealth, worthy of all praise, (laid up) for the offerer of oblations and the sacrificer.

4. Ye are great, VARUṆA, MITRA, and ARYAMAN, and great is your protection; your protections we implore.

5. *Ádityas*, hasten to us ere our death, while we are yet alive; where[2] are ye, hearers of prayer?

6. Whatever wealth, whatever dwelling is yours (to give) to the wearied offerer of libations,—with these speak to us a kindly answer. Varga LII.

7. Great, O deities, is (the guilt) of the sinner, but to the sinless is happiness; *Ádityas*, ye are void of sin.

8. Let not the snare bind us; may INDRA, the

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[1] See Prof. Aufrecht in his edition of the Ṛig Veda, p. 477, (but cf. Prof. Müller's transl. Pref. p. lxiv).

[2] Sáyaṇa takes *kat* as *ke*, "who?" but the Nirukta (vi. 27) explains it as *kwa*.

renowned, the subduer of all, deliver us for a glorious act.

9. O deities, ready to protect, molest us not with the destructive net of our wicked enemies.[1]

10. I address thee, who givest abundant delight, the great goddess Aditi, for the attainment of my desire.

Varga LIII. 11. Thou protectest on every side; let not (the net) of the destroyer hurt our children, in this shallow water full of mighty offspring.[2]

12. Wide-traversing, far-reaching goddess, put forth thy power to come to us, innocent ones, that our children may live.

13. Ye who are the heads of men, unharming, and of self-sustained glory, who, benevolent ones, protect our rites,

14. *A'dityas*, deliver us from the jaws of the destroyers like a bound thief; O Aditi, (deliver us).

15. *A'dityas*, let this net, let the malevolent design turn away from us innocuous.

Varga LIV. 16. Bounteous *A'dityas*, by your protections we have continually possessed enjoyments from of old.

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[1] Sáyaṇa gives another interpretation of this verse, taking *abhipramṛikshata* from *mṛij* instead of *mṛiṣ*. "Let us not (be tormented) by the destructive net of our enemies, deliver us from it."

[2] Sáyaṇa takes *ugraputre* this as a loc. agreeing with "water"; the St. Petersburg Dict. as a voc. agreeing with Aditi, "O mother of mighty children."

17. Wise deities, keep away from us, that we may live, the many doers of sin who come against us.[1]

18. *Ádityas* and ADITI, let that which releases us[2] as a prisoner from his bond, be ever the object of our praise and worship.

19. Not to us is there strength enough to burst from this (net); O *Ádityas*, do you grant us your favour.

20. Let not this weapon of VIVAṢWAT,[3] this net made with hands, ÁDITYAS, destroy us before old age.[4]

21. *Ádityas*, utterly destroy our enemies, destroy wickedness, destroy the closely drawn net, destroy evil everywhere.

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[1] This verse might be better rendered, "O wise deities, ye help to life many a one who turns from sin."

[2] According to Sáyaṇa, this may be either the net or your favour. In the former case the net itself is supposed by the favour of the gods to become as it were the instrument of deliverance.

[3] *i.e.* Yama, properly the son of Vivaṣwat.

[4] Sáyaṇa says '*purá*' *púrve* '*nu*' *idáním*, *sarvadetyarthaḥ*, '*jarasa*' *idáṇím jírṇán*, "let it not destroy us, now and of old infirm;" but this seems needlessly artificial.

FIFTH ADHYAYA.

MAṆḌALA VIII. CONTINUED.

ANUVÁKA VII. CONTINUED.

SÚKTA IX. (LXVIII.)

The *Ṛishi* is PRIYAMEDHA of the race of ANGIRAS; the deity of the first thirteen verses is INDRA, and of the six last the gift of ṚIKSHA and AṢWAMEDHA; the metre of the first, fourth, seventh, and tenth verses is *Anushṭubh*, of the remainder *Gáyatri*.

Varga I. 1. Most powerful INDRA, protector of the good, we bring thee here, rich in achievements and subduer of enemies, as a car for our protection and weal.[1]

2. Great[2] in power, rich in deeds, mighty one, adorable,[3] thou hast filled (all things) with thy universal majesty.

3. Thou[4] mighty one, whose hands in thy might grasp the all-pervading[5] golden thunderbolt.

4. I invoke (INDRA) the lord of that might which

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[1] *Sáma Veda*, I. 4. 2. 2. 3; II. 9. 1. 3. 1 (with a slight variation).

[2] *Sáma Veda*, II. 9. 1. 3. 2.

[3] *Mate* is left unexplained by Sáyaṇa, unless *pújaniya*, 'adorable,' is its interpretation; he explains it as *stotavya* in viii. 18. 7. The St. Petersburg Dict. reads *viṣwayámati* as an epithet of Indra, "der überall seine Gedanken hat."

[4] *Sáma Veda*, II. 9. 1. 3. 3.

[5] *Jmáyantam* Sáyaṇa explains as *pṛithivyám sarvato vyápnuvantam*, the St. Petersburg Dict. as "bahnbrechend."

subdues all enemies and bows to none,—(I invoke him) followed by your onsets as his soldiers and (surrounded) by the protection of your chariots (O *Maruts*).[1]

5. (I invoke him) to come to our help, whose might ever waxes more and more,—to whom men appeal for aid in various ways in battles.

6. (I invoke) INDRA, the unlimited, worthy of praise, the mighty, possessing excellent wealth, the lord of treasures (for his votaries). Varga II.

7. To him, to him, INDRA, do I direct my praise, that he may quaff the *Soma* to my great gain,—to him, the bringer of success, who rules over the praises of the offerers at the opening of the sacrifice.[2]

8. Thou mighty one, whose friendship no mortal reaches, whose might no one attains.

9. Protected by thee, O thunderer, with thee as our ally, may we win great wealth in battles, that we may bathe in the water and behold the sun.[3]

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[1] *Sáma Veda*, I. 4. 2. 3. 5. The construction of the latter part is obscure. Sáyaṇa gives another interpretation, which takes *vaḥ* as applying to the sacrificers instead of the *Maruts*, "I invoke him to come with his protections in the onsets of your soldiers and chariots." This partly agrees with Benfey, "Euren Gebieter allherrschender und unbeugsamer Gewalt ruf ich durch Lieder, dass er schützt die Menschen und die Wagen."

[2] Sáyaṇa explains *púrvyám* as *yajna-mukhasthám*, but it might be taken in its usual meaning "ancient."

[3] These words *apsu súrye* are explained by Sáyaṇa, "that we may perform our accustomed bathings in the water, and, when the sun is risen, may set about our accustomed tasks."

10. We address thee with sacrificial gifts, (we address) thee with songs, O INDRA most worthy of song, as thou hast protected me, the offerer of many praises,[1] in battles.

Varga III. 11. Thou, the thunderer, whose friendship is sweet, sweet too is thy liberality, and thy sacrifice pre-eminently to be performed.

12. Give ample (wealth) to our own selves,[2] give ample (wealth) to our children, give ample (wealth) to our dwelling,—grant us (our desire) that we may live.

13. We solicit a spacious (road) for our servants, a spacious (road) for our cattle, a spacious road for our chariot, and (an abundant) sacrifice.

14. Six princes come to me in pairs, bearing pleasant gifts, in the exhilaration of the *Soma*.

15. I receive two straight-going steeds from INDROTA, two bay from the son of ṚIKSHA, two roan from the son of AṢWAMEDHA.[3]

Varga IV. 16. (I receive) two steeds with excellent chariots from the son of ATITHIGVA, two with excellent reins from the son of ṚIKSHA, two with excellent ornaments from the son of AṢWAMEDHA.

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[1] *Purumáyyam*, lit. "possessing much wisdom." The St. Petersburg Dict. takes it as a proper name.

[2] Sáyaṇa here explains *tanve tane* as *átmajáya tat-putráya*; but in vi. 46. 12 and vii. 104. 10 he explains it as given in the translation.

[3] These princes with their respective fathers are the six of v. 14. The sons of *Ṛiksha* and *Aṣwamedha* had originally commenced the sacrifice, but *Indrota* and his father *Atithigva* came to see it and added their gifts. The sons alone are mentioned; the son is the father's second self, *pitṛi-putrayor abhedát*.

17. I have received together[1] (with my other gifts) six horses with their mares from the pious INDROTA, the son of ATITHIGVA.

18. Among these straight-going steeds is numbered a mature roan mare with excellent reins and whip.[2]

19. O princes, givers of food, even the lover of calumny has thrown no censure on you.

SÚKTA X. (LXIX.)

The *Ṛishi* is the same; the deity is INDRA, except in the eleventh and twelfth verses; in the former half of the eleventh it is the *Viṣwe deváḥ*, in the latter half and in the twelfth it is VARUṆA. The metre of the second verse is *Ushṇih*, of the fourth, fifth, and sixth *Gáyatrí*, of the eleventh and sixteenth *Pankti*, of the seventeenth and eighteenth *Bṛihatí*, of the rest *Anushṭubh*.

1. Present your sacrificial food with a threefold song of praise to INDU,[3] gladdener of heroes; he will bless you in your religious rites to the accomplishment of your sacrifice.[4] Varga V.

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[1] *Sachá*, i.e. together with the gifts of *Ṛiksha* and *Aṣwamedha*. The Schol. remarks that the use of this word implies that *Indrota's* gift is incidental and no part of the original sacrifice.

[2] Sáyaṇa takes *kaṣávatí* as *dṛiptá*, "proud," "spirited."

[3] The Schol. explains this as *Indra*, "he who rules (*ind*) or besprinkles (*und*) with rain." *Trishṭubham* rather means here a song of praise generally.

[4] *Sáma Veda* I. 4. 2. 3. 1 (with *vandad-viráya* for *mandad-viráya*). Sáyaṇa here takes *purandhyá* as *bahuprajnayá*, but in vii. 97. 9 he took *purandhiḥ* as *bahwir stutiḥ*.

2. [1](Invoke) for yourselves the author of the dawns,[2] (I invoke) for you the roarer of the rivers; (I invoke) for you the lord of the inviolable ones;[3] (O sacrificer), thou desirest kine.

3. These white[4] kine, giving milk like wells, mix the *Soma* for him at the three oblations, rising (in consequence) to the brilliant home of the sun,[5] the birthplace of the gods.[6]

4. Worship with thy praise, as he himself knows,[7]—that lord of kine, INḌRA, the son of truth,[8] the protector of the good.[9]

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[1] *Sáma Veda*, II. 7. 1. 9. 1. Benfey translates it "der Morgenröthen Sänger, Sänger der immer nahenden, den Herrn der unverletzbaren, der Küh', begehrest du für euch."

[2] *Nada* is here explained *utpádaka*; *Indra* is called the author of the dawns as being identified with the sun, as one of the twelve *Ádityas*.

[3] *Aghnyánám*, sc. cows.

[4] Or "brindled," *pṛiṣni* being sometimes explained as *ṣukla* and sometimes as *nánávarṇa*.

[5] Sáyaṇa adds, "It is well known that cows attain heaven by being of use to the sacrifice."

[6] This verse occurs in the White Yajur Veda, xii. 55, and is there thus explained by Mahídhara, "These various heaven-fallen (waters), liquid and rich in food, mix the *Soma* for this sacrifice in the birth-place of the gods (*i.e.* the year, sc. year by year), at the three bright oblations."

[7] Sáyaṇa explains *yathá vide* here as *yathá swátmánam stutaprakáram jánáti*, but in 9. 106. 2 as *yathá loke jnáyate*.

[8] Or "son of the sacrifice."

[9] *Sáma Veda*, I. 2. 2. 3. 4; II. 7. 1. 1. 1.

5. Let the brilliant bay (horses) drop him down on the cut grass, where we will hymn his praise.[1]

Varga VI.

6. The cows have milked the intoxicating draught for INDRA, the thunderer, when he finds it near him.[2]

7. When INDRA and I ascend to our home, the world of the sun, then, having drunk the sweet (*Soma*), let us be united in the twenty-first sphere of the (universal) friend.[3]

8. Worship INDRA, worship him pre-eminently, worship him, ye of the family of PRIYAMEDHA; let your sons also worship him; worship him as a strong city.[4]

9. The drum[5] utters its sound, the leathern guard twangs, the tawny bowstring leaps to and fro; let the hymn be raised to INDRA.

10. When the bright fertilizing rivers[6] flow with diminished waters,[7] then take the overflowing *Soma* for INDRA to drink.[8]

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[1] *Ibid.* II. 7. 1. 1. 2.

[2] *Ibid.* II. 7. 1. 1. 3.

[3] The sun is the friend of all beings, and his sphere is the twenty-first according to the Aitareya Bráhmaṇa, i. 30, "twelve are the months, five the seasons, three the worlds, yonder sun is the twenty-first." Cf. Ṣatap. Bráhm. I. 3. 5. 11; Chhánd. Upan. ii. 10. 5.

[4] *Sáma Veda,* I. 4. 2. 3. 3.

[5] Sáyaṇa only says "*gargara,* a kind of musical instrument."

[6] The word *enyaḥ* may also mean "cows,"—*i.e.* "when the white milch cows come with scanty milk."

[7] Sc. from an absence of rain.

[8] The great difficulty here consists in the two words *anapasphuraḥ* and *apasphuram.* Sáyaṇa seems to prefer an interpreta-

Varga VII. 11. INDRA drank (the *Soma*), AGNI drank it, the *Viṣwe Deváḥ* were gladdened; let VARUṆA fix his dwelling here; the waters[1] have praised him as cows (low) meeting their calves.

12. Thou art a glorious god, VARUṆA, across whose palate the seven rivers keep pouring as a fair-flowing (stream) into an abyss.[2]

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tion (though he also gives that in the text) which makes both these words equally mean *pravṛiddha*, "when the bright fertilizing rivers (or the white milch cows) flow with full waters (or with distended udders), then take, etc." In vi. 48. 11 he explains *dhenum sṛijadhwam anapasphurám* as "release the cow unobstructed," *anapabádhaníyám*; and in iv. 42. 10, *tám dhenum dhattam anapasphurantím* as "grant us that cow (riches) uninjured," *anavahinsitám*. But Mahídhara in his comm. on this last verse in the White Yajur Veda, vii. 10, explains *anapasphurantím* as "not going to another," *i.e.* "not running away," which will give a good sense in all the passages (cf. Prof. Goldstücker's *Dict.*). Similarly, the St. Petersburg Dict. translates *anapasphuraḥ* as "not struggling against being milked," and *apasphuram* as "bursting forth," *i.e.* "when the white milch cows come without starting away, then take the gushing *Soma* for *Indra* to drink."

[1] Another interpretation of *ápaḥ* is "hymns," from a forced derivation, *ápana-ṣíláḥ*.

[2] The last words *súrmyam sushirám iva* are left unexplained in the Comm.; I have followed Yáska's interpretation, *Nirukta*, v. 27. Sáyaṇa has given a current metaphorical explanation of them in his Introd. vol. i. p. 38, where they are quoted as applied by the grammarians to enforce the need of studying grammar, the seven rivers being taken to mean the seven declensional affixes (cf. Ballantyne's *Mahábháshya*, p. 34, where another explanation is offered, "across whose palate the seven rivers keep flowing as

13. He who directs towards the worshipper his well-yoked prancing steeds,—he, (INDRA), the swift bearer of blessing, (produces) rain,—he, who being comparable only to himself[1] is delivered (from all his enemies).

14. ṢAKRA verily overpowers; INDRA overpowers all his enemies; he, worthy of love, abiding beyond, cleaves the cloud smitten[2] by his thunder-voice.

15. (INDRA), like a young boy, has mounted his splendid chariot; he makes ready[3] for his father and mother the great deer-like many-functioned cloud.

16. Handsomed-jawed (INDRA), householder, mount

(fire penetrates and purifies) a beautiful perforated iron image"). Sáyaṇa, however, here takes the seven rivers as the Ganges, etc., and Varuṇa's palate as the ocean. Prof. Roth takes *súrmyam sushirám* as fem. acc. agreeing with *kákudam*, "welchem die sieben Flüsse zuströmen, wie in einen schaumenden hohlen Schlund."

[1] Sáyaṇa obscurely interprets *upamá* as *upamána-bhúta*. The St. Petersburg Dict. takes it as an adverb, "in close proximity."

[2] The words *odanam pachyamánam* would usually mean "rice when cooked;" but Sáyaṇa takes *odana* as "a cloud" on Yáska's authority (Naigh. i. 10), and *pachyamána* as *táḍyamána*, but cf. the next verse.

[3] Here Sáyaṇa seems to take *pach* in its usual signification, "to cook, to mature;" he explains it as *vṛishtyabhimukham karoti*, "Indra makes the cloud ready for raining." *Mṛiga*, "deer-like," he explains as "wandering hither and thither like a deer," or "to be sought by all." Perhaps we might translate the line as a rude metaphor of primeval times, "he roasts (with his thunderbolt) the wild mighty buffalo (the cloud) for his father and mother."

thy golden chariot; then let us meet mounted together on that bright thousand-footed brilliant auspiciously-moving sinless (car).

17. (The priests), presenting praise, thus worship that self-resplendent (INDRA); they obtain his well-stored wealth, when (his horses[1]) bring him on his way for the offering.

18. The PRIYAMEDHAS have reached the ancient dwelling-place of these deities, having strewed the sacred grass and placed their oblations after the manner of a pre-eminent offering.[2]

ANUVÁKA VIII.

ADHYÁYA V. CONTINUED.

SÚKTA I. (LXX.)

The *Ṛishi* is PURUHANMAN of the race of ANGIRAS; the deity is INDRA; the metre of the first six verses is *Prágátha*, of the next six *Bṛihatí*, of the thirteenth *Ushṇih*, of the fourteenth *Anushṭubh*, of the fifteenth *Pura-ushṇih*.

Varga VIII. 1. I praise that INDRA who is the lord of men, who proceeds irresistible in his chariots, the breaker-through of all armies, the pre-eminent one, the slayer of VṚITRA.[3]

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[1] Or "their praises."

[2] *Púrvám anu prayatim*; Sáyaṇa explains *púrva* by *mukhya*, "principal," and *anu* by *lakshíkṛitya*. But it might mean, "after the manner of former offerings," cf. i. 126. 5.

[3] *Sáma Veda*, I. 3. 2. 4. 1; II. 3. 1. 15. Sáyaṇa explains *tarutá* by *tárakaḥ*, which may mean "deliverer;" in viii. 1. 21 he explained it by *jetá*, "conqueror."

2.[1] PURUHANMAN, honour that INDRA for thy protection, for in thy upholder there is a twofold might;[2] he holds in his hand (to smite his enemies) the glorious thunderbolt great as the sun in heaven.

3. None can touch him by his deeds, who has made INDRA his friend by sacrifices,—(INDRA) ever giving fresh strength, to be hymned by all, great, unconquered, of ever-daring might.[3]

4. [4](I laud) him who is not to be withstood, the mighty, the conqueror in hostile hosts; whom, when he was born, the strong rushing cows[5] welcomed and the heavens and the earths[6] praised.

5. INDRA,[7] were there an hundred heavens to compare with thee, or were there an hundred earths,—O thunderer, not even a thousand suns would reveal thee,[8]—yea, no created thing would fill thee, nor heaven and earth.[9]

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[1] *Sáma Veda*, II. 3. 1. 15. 2, but with *mahán devaḥ* for *maho dive*.

[2] To smite thy enemies and to favour thy friends.

[3] *Sáma Veda*, I. 3. 2. 1. 1; II. 4. 2. 8. 1, with a slight variation.

[4] *Sáma Veda*, II. 4. 2. 8. 2, with *kshámiḥ* for *kshámáḥ*.

[5] Benfey conjectures that these cows are the *Maruts*, the sons of *Pṛiṣni*; Sáyaṇa allows another interpretation, "mankind offering oblations of clarified butter, etc."

[6] The plural is used, because, according to a text, "the worlds are threefold," *trivṛito lokáḥ*.

[7] *Sáma Veda*, I. 3. 2. 4. 6; II. 2. 2. 11. 1.

[8] Sáyaṇa compares *Kaṭha Upan.* v. 15, "there (in Brahman) the sun shines not."

[9] Sáyaṇa compares *Chhándogya Up.* iii. 14, "the soul within

Varga IX. 6. Mightiest showerer (of blessings), thou hast filled all (our hosts) with thy vast bountiful power; O Maghavan, thunderer, guard us with thy manifold protections, (when we march) against the well-stocked cowpen of our enemies.[1]

7. O long-lived Indra, the mortal who has not thee as his deity obtains no food; (he who praises not) that steed-borne Indra, who yokes to his car the two variegated, who yokes the two bay steeds.[2]

8. Great (priests), worship that Indra who is propitiated by gifts;[3] who is to be invoked in the shallows and in the depths, and who is to be invoked in battles.

9. O hero, giver of dwellings, raise us up to enjoy abundant food; raise us up, Maghavan, for abundant wealth; raise us up, Indra, for abundant fame.

10. Indra, who delightest in offerings, thou satisfiest us abundantly with (the possessions of him) who despises thee; O thou possessed of vast wealth, shelter us between thy thighs; thou smitest down the *Dása* with thy blows.

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my heart is greater than the earth, greater than the sky, greater than the heaven, greater than all these worlds."

[1] *Sáma Veda*, II. 2. 2. 11. 2.

[2] *Sáma Veda*, I. 3. 2. 3. 6, with *ápa tad* for *ápad*, *etaṣaḥ* for *etaṣá*, and *indro harí* for *harí indraḥ*. Sáyaṇa's comm. on this verse seems to be corrupt.

[3] *Dánáya sakshaṇim*, lit. "who follows for a gift."

11. May thy friend, PARVATA,[1] hurl down from heaven him who follows other rites, the enemy of men,[2] him who offers not sacrifice and who worships not the gods; may PARVATA hurl the DASYU down to the stern smiter (death). Varga X.

12. Most powerful INDRA, in thy favour towards us, take these cows in thy hand, as fried grain, to give to us; yea, take them twice in thy favour towards us.

13. Associated priests, give good heed to the sacrifice, for how can we (worthily) perform the praise of (INDRA) the destroyer, who is the recompenser of enemies,[3] the sender of reward, the unvanquished?

14. INDRA, the common object of our worship, thou art praised by many sacrificing *Ṛishis*; for it is thou, destroyer of foes, who thus givest calves in succession to thy worshippers.[4]

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[1] In i. 122. 3 Sáyaṇa identifies Parvata with Parjanya; in vii. 37. 8 he calls him a god, the friend of *Indra*; here he describes him as a ṛishi, the friend of Indra, *tava sakhi-bhútaḥ Parvata ṛishiḥ*.

[2] *Amánusham*, Sáyaṇa explains it as "the enemy of the men who sacrifice to Indra."

[3] *Bhojaḥ*, which Sáyaṇa explains as *ṣatrúnám bhojayitá*; Prof. Wilson translated it in viii. 3. 24 "the despoiler of enemies." In ii. 14. 10 Sáyaṇa explained it *phalasya dátáram rakshitáram cha*.

[4] *Ekam ekam*, "one by one," *i.e.* according to Sáyaṇa "many." He adds that "calves" here includes "cows."

15. May Maghavan, taking them by the ears, lead the cows with their calves from our three (destructive enemies), as the owner leads a goat to drink.[1]

Súkta II. (LXXI.)

The deity is Agni; the *Ṛishis* are Sudíti and Purumíḷha, or either of them may be the *Ṛishi*; the metre of the first nine verses is *Gáyatrí*, of the remaining six *Prágátha*.

Varga XI. 1. Agni, do thou protect us by great wealth from every niggard and mortal foe.[2]

2. O thou who wast born loved, no human anger can harm thee,—thou only art the lord of night.[3]

3. Son of strength, auspicious in brilliance, associated with all the gods,[4] give us all-desirable wealth.

4. That sacrificing mortal whom thou, Agni, protectest, the niggardly cannot separate from wealth.

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[1] Sáyaṇa in this interpretation reads *vatsam na* for *vatsam naḥ*, and explains it as *vatsa-sahitáḥ*. *Ṣauradevyaḥ* he explains as "cows," *i.e.* connected with, or won in, battle (*ṣauradevam*).

[2] *Sáma Veda*, I. 1. 1. 1. 6. Sáyaṇa explains *mahobhiḥ* by *mahadbhir dhanaiḥ*, or by *pújábhiḥ*, "by our worship." In his comm. on the Sáma V. he takes it as *mahadbhiḥ pálanaiḥ*, "by thy great protections." *Aráteḥ* also may either mean "from the non-giver," or "from the non-giving (*i.e.* niggardliness) of every one."

[3] Sáyaṇa explains this, that we will protect thee from men by day, and thou wilt protect thyself by night from evil spirits, as fire then burns brightest.

[4] Sáyaṇa reads *sa no vaswa upamási* (from v. 9) for *sa no viṣwebhir devebhiḥ*.

5. Wise (AGNI), he whom in his performance of the sacrifice thou incitest to attain wealth, by thy protection walks (lord) among crowds of cattle.[1]

6. Thou, AGNI, givest to the offerer wealth comprehending many male descendants; conduct us to affluence. Varga XII.

7. Defend us, JÁTAVEDAS; deliver us not over to the malevolent, to the man whose thoughts are evil.

8. AGNI, let not the godless take away the wealth which thou, the divine, hast given, for thou art the lord of treasures.

9. Son of strength, the friend, the giver of dwellings, thou metest out abundant treasure to us thy praisers.

10. Let our voices come near the beautiful (AGNI), him who bears devouring flames; let our sacrifices with our oblations come near him, for our protection, who is rich in wealth and rich in praise;[2]

11. (Let them come near) AGNI, JÁTAVEDAS, son of strength, for the giving of all desirable good things; who is doubly immortal as (perpetually burning) amongst mortals, and as the supremely exhilarating ministrant-priest amongst the sacrificers.[3] Varga XIII.

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[1] Cf. i. 86. 3.

[2] *Sáma Veda*, II. 7. 2. 8. 1.

[3] *Sáma Veda*, II. 7. 2. 8. 2. Sáyaṇa gives another interpretation, "who is doubly immortal (amongst gods) and amongst men," *á* being equivalent to *cha*. *Viṣi*, which he explains as put for the plural *vikshu yajamána-rúpásu*, more probably means "in the house," or "in the family."

12. I praise AGNI, (O sacrificers), for the inauguration of your divine offering; (I praise him) when the sacrifice is proceeding; (I praise) AGNI first of the gods, at our rites; (I praise) AGNI when the enemy approaches; (I praise) AGNI for the attainment of land.[1]

13. May AGNI in his friendship give us food,[2] for he is the lord of all desirable things; we solicit abundance for our sons and grandsons from AGNI, who is the giver of dwellings and the protector of our bodies.

14. Laud with thy hymns for our protection AGNI, whose splendours lie outspread;[3] laud AGNI for wealth, O PURUMÍḶHA, for other offerers are lauding that far-famed one on their own behalf; solicit of AGNI a house for (me) SUDÍTI.[4]

15. We praise AGNI that he may keep off our enemies; we praise AGNI that he may give us joy and security; he may well be worshipped as the giver of dwellings to the *Ṛishis*, he who is as it were the protector of all men.

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[1] Sc. as the fruit of the sacrifice. The St. Petersburg Dict. says "Zur Regelung der Feldmark."

[2] Or taking *naḥ* for *mahyam* and *sakhye* as a dative (against the accent), "may *Agni* give food to me his friend."

[3] This is here Sáyaṇa's explanation of *ṣíraṣochisham* (*ṣayana-swabháva-rochishkam*), but he gave a different explanation in v. 10 (*aṣana-ṣíla-jwálam*).

[4] *Sáma Veda*, I. 1. 1. 5. 5. This verse is supposed to be addressed by Sudíti to Purumíḷha.

SÚKTA III. (LXXII.)

The deity is AGNI or the praise of the oblations; the *Ṛishi* is HARYATA, the son of PRAGÁTHA; the metre is *Gáyatrí*.

Varga XIV.

1. (Priests), present the oblation, for (AGNI) has come; the *Adhwaryu* again offers (the sacrifice), well-skilled in its offering.

2. The *Hotṛi* sits down by (AGNI's) hot flame,[1] rejoicing in his friendship towards the offerer.

3. For the sake of the offerer, they seek by their skill to place RUDRA in the fore front; they seize him, as he sleeps, with their tongues.[2]

4. (AGNI), the giver of food, scorches the vast bow (of the sky); he mounts the water; he smites the cloud with his tongue.[3]

5. Roaming like a calf and bright-shining, he finds here[4] no hinderer; he seeks a chanter to praise him.

Varga XV.

6. As soon as the great stout harness of his horses is seen (in the sky), the traces of his chariot,

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[1] Sáyaṇa takes *aṃṣu* as here equivalent to Agni; the St. Petersburg Dict. translates it "the stalks of the *Soma*-plant."

[2] *Sc.* "with their hymns," the cause being used for the effect.

[3] Sáyaṇa here takes *jámi* as *pravṛiddham, sarvam atirichya vartamánam*, but the true meaning is probably "his own." He gives another interpretation of the latter part of the verse as referring to a forest-conflagration, in which case *vanam* and *dṛishadam* are taken in their usual acceptation, "he mounts the forest, he smites the rock with his tongue."

[4] *Iha* "here" may either mean "in this world," *asmin loke*, or "in the sky," *antarikshe*; in the latter case Agni will mean the lightning, and the praiser (*ambya*) will be the thunder.

7. Seven milk one (cow), the two direct the five, on the resounding shore of the river.[1]

8. Invoked by the ten[2] (fingers) of the worshipper, INDRA[3] has caused the cloud to fall from heaven by his threefold ray.[4]

9. The three-hued[5] fresh impetuous (blaze) goes swiftly round the sacrifice; the priests anoint it with butter.

10.[6] They pour out with reverence the inexhaustible cauldron,[7] as it goes round circular above and with an opening below.

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[1] *Ekám*, "the one (cow)," is explained as the *gharma*, or earthen vessel so called, which is used to boil milk, etc., in the Pravargya ceremony. The "seven" are the seven officiating priests or assistants, two of whom, the *pratiprasthátṛi* and the *adhwaryu*, are said to direct in the performance the other five, viz. the *yajamána* or institutor, the *bráhmaṇa* (or *brahman*), the *hotṛi*, the *ágnídhra*, and the *prastotṛi*. The "resounding shore" refers to the exclamations used in the sacrifice performed by the *ṛishi* of the hymn.

[2] The fingers are called "the ten sisters" in iii. 29. 13.

[3] Sáyaṇa says that Indra may also here stand for Agni or Áditya.

[4] *Khedayá trivṛitá*; Sáyaṇa explains *khedayá* by *raṣminá*, and *trivṛitá* by *tri-prakára-vartanavatá*, "revolving in three ways." *Khedayá* occurs again in 77. 3, and is there explained *rajjwá*. The St. Petersburg Dict. explains it as "vielleicht Hammer, Schlägel oder ein ähnliches Werkzeug dem Indra zukommend."

[5] Sc. red, white, and black.

[6] *Sáma Veda*, II. 7. 3. 16. 3.

[7] Sc. the *gharma* or *mahavíra*, the contents of which are thrown into the Áhavaníya fire. The St. Petersburg Dict. takes *avata* (which properly means "a cistern") as a metaphor for a cloud (see under *parijman*).

11.[1] The reverent priests drawing near pour the superfluous butter into the large[2] (spoon), when they set the cauldron down.[3] Varga XVI.

12. [4]Draw nigh, ye cows, to the cauldron; (the two kinds of milk) in the sacrifice are plentiful and fruit-giving;[5] both ears (of the vessel) are golden.

13. [6]Drop into the milked (stream) the admixture,[7] which reaches, (as it boils), heaven and earth;[8] set the bull in the liquor.[9]

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[1] *Sáma Veda*, II. 7. 3. 16. 2.

[2] Sc. the *upayamaní* spoon from which the sacrificer drinks the milk.

[3] Sc. on the stool, *ásandyám*.

[4] *White Yajur Veda*, 33. 19. *Sáma Veda*, I. 2. 1. 3. 3; II. 7. 3. 16. 1, reading *upa vadávaṭe* for *upávatávatam*.

[5] The milk of a cow and a goat is poured into the Gharma or Mahávíra. *Rapsudá* is a very hard word (see Benfey's Glossary). Sáyaṇa gives several attempts to explain it; thus it may be *áripsoḥ phalaprade*, "giving fruit to one who is about to begin," or *lipswor aṣwinor dátavye*, "to be presented to those who desire to receive it (sc. the Aṣwins)," or (since *rap* is "to praise"), *mantreṇa dátavye* or *dohaníye*, "to be rightly offered or milked (*shúd*) with hymns." Mahídhara gives a totally different explanation, which is adopted by Benfey; he takes *rapsu* as *rúpa* (but Naigh. iii. 7 gives only *psu*), and renders the line "O cows, approach the altar-trench (*chátwála*), for heaven and earth (*mahí*) give beauty to the sacrifice; both your ears are golden."

[6] *Sáma Veda*, II. 6. 3. 16. 1. *White Yajur Veda*, 33, 21.

[7] This is the goat's milk which is poured into the cow's milk in the Gharma.

[8] Or the Aṣwins. Cf. *Nirukta*, xii. 1.

[9] The 'bull,' *vṛishabha*, is explained as Agni, and the liquor (*rasá=rase*) is the goat's milk. Sáyaṇa adds, "The goat is dedicated to Agni, hence the contact of its milk with fire is proper."

14. [1]They know their own abode;[2] as calves with their mothers, so they severally assemble with their kin.

15. [3](The priests) minister in the sky the supporting (milk) to (AGNI) who devours with his jaws; they minister all the food[4] to INDRA and AGNI.

Varga XVII. 16. The wind by means of the sun's seven rays milks the nourishing food and drink from the seven-stepped one.[5]

17. MITRA and VARUṆA, I take[6] the *Soma* when the sun is risen; it is medicine to the sick.

18. AGNI,—standing in the place[7] which I, the

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[1] *Sáma Veda*, II. 6. 3. 16. 2.

[2] *i.e.* the cows come to the Gharma to be milked, as to their stall.

[3] *Sáma Veda*, II. 6. 3. 16. 3.

[4] Or *swar* may be taken, like *divi*, as "in the sky."

[5] This is the literal meaning of *saptapadím*, but Sáyaṇa explains it as "the middle tone with gliding foot, which is personified in the cow that is milked into the gharma," *sarpaṇa-swabháva-pádám mádhyamikám vácham gharmadhug-rúpeṇávasthitám*. (The thunder is often called the *mádhyamiká vách*, and we have in i. 164. 28, 29 a similar comparison of the lowing cow, while being milked, to the cloud as it thunders while raining.) The cow (*soma-krayaṇí*) which is given as the price of the *Soma*, has to take seven steps, and it is considered to be *vách* personified, see Taitt. Sanhitá, vi. 1. 7, 8. The St. Petersb. Dict. takes *saptapadím* as an epithet of *isham úrjam*, "für alle Bedürfnisse genügend."

[6] Sáyaṇa explains *ádade* as *swíkaroti*, "he takes," unless we should read *swíkaromi*.

[7] *Sc.* the *uttara-vedi* or altar outside the enclosure.

eager offerer, choose as the spot for presenting the oblations,—fills the sky on every side with his blaze.

SÚKTA IV. (LXXIII.)

The deities are the AṢWINS; the *Ṛishi* is GOPAVANA of the family of ATRI, or SAPTAVADHRI; the metre is *Gáyatrí*.

1. Rise, AṢWINS, on my behalf, as I prepare to sacrifice; yoke your car; let your protection abide near me. Varga XVIII.

2. Come, AṢWINS, in your chariot which moves quicker than the twinkling of an eye; let your protection abide near me.

3. AṢWINS, ye covered the hot (fire) with cold (water) for ATRI;[1] let your protection abide near me.

4. Where are you? whither are you gone? whither have you flown like hawks? Let your protection abide near me.

5. If to-day, at some time, in some place, ye would but hear my invocation,—let your protection abide near me.

6. The AṢWINS are earnestly to be invoked in emergency; I enter into closest friendship[2] with them; let your protection abide near me. Varga XIX.

7. AṢWINS, ye made a sheltering house for ATRI;[3] let your protection abide near me.

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[1] Cf. *Ṛig Veda*, i. 116. 8.

[2] Cf. var. lect., and the commentary on i. 36. 12.

[3] Sáyaṇa adds, "When being burned in the cell of the consecrated fire."

8. Ye stayed the fire from its fierceness for ATRI, while he praised you acceptably; let your protection abide near me.

9. Through his praise of you SAPTAVADHRI set the fire's flame-point (to his basket);[1] let your protection abide near me.

10. Come hither, lords of abundant wealth, hear this my invocation; let your protection abide near me.

Varga XX. 11. Why is this (repeated invocation) addressed to you as if you were decrepit like old men?[2] Let your protection abide near me.

12. AṢWINS, your relationship is common and ye have a common kinsman;[3] let your protection abide near me.

13. Your chariot, AṢWINS, moves swiftly through the worlds, through heaven and earth; let your protection abide near me.

14. Come to us with thousands of herds of cattle and horses; let your protection abide near me.

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[1] Cf. *Ṛig Veda*, v. 78. 5.

[2] Sáyaṇa explains it, "as we see in the world that an old man does not come, though often called, so too is it with you."

[3] Sáyaṇa's Comm. is here obscure, but he explains the text as meaning that the two Aṣwins were both born from the wife of the sun (sc. Vivaswat), who had assumed the form of a mare. (Cf. vii. 72. 2 and the passage from the Brihaddevatá quoted in the Comm.) He seems to explain the common kinsman as meaning either the sacrificial ladle or the ṛishi himself (cf. viii. 27. 10).

15. Pass us not by[1] with your thousands of herds of cattle and horses; let your protection abide near us.

16. The purple-tinted Dawn has appeared, the mistress of the sacrifice[2] spreads her light; let your protection abide near me.

17. Aṣwins, the splendidly-brilliant (sun cleaves the darkness) as the woodman with his axe a tree; let your protection abide near me.

18. [3]O bold Saptavadhri, distressed by the entangling and detaining (basket),[4] break through it as through a city; let your protection (Aṣwins) abide near me.

Súkta V. (LXXIV.)

The *Ṛishi* is Gopavana; the deity of the first twelve verses is Agni, of the last three the donation of king Ṣrutarvan (who had offered an *aṣwamedha* on the bank of the *Parushṇí*); the metre of the first, fourth, seventh, tenth and last three verses is *Anushṭubh*, of the second, third, fifth, sixth, eighth, ninth, eleventh, and twelfth *Gáyatrí*.

1. [5]Food-desiring (priests, worship) Agni, who is Varga XXI.

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[1] I have adopted this explanation of *má ati khyatam* from Sáyaṇa's Comm. on i. 4. 3. He here takes *atikhyaḥ* as for *pratikhyaḥ* (*pratyákhyaḥ?*), "do not reject (or neglect) us," etc.

[2] *Ṛitávarí* is sometimes explained as *yajnavatí*, sometimes as *satyavatí*, "truthful."

[3] This is supposed to be addressed by *Saptavadhri* to himself, or by *Gopavana* to *Saptavadhri*.

[4] So Sáyaṇa; but *kṛishṇayá bádhito viṣá* probably means "distressed by the black people."

[5] *Sáma Veda*, I. 1. 2. 4. 7; II. 7. 2. 12. 1.

the guest of all mankind, beloved of many; I address to him in your behalf a domestic[1] homage with hymns, for the attainment of happiness;

2. [2](That AGNI), to whom clarified butter is offered, whom men, bearing oblations, worship with praises as a friend;[3]

3. JÁTAVEDAS, the earnest praiser of his worshipper, who sends to heaven the oblations presented in the sacrifice.[4]

4. [5]We have come to that most excellent AGNI, mightiest destroyer of the wicked, the benefactor of men, in whose army (of rays) ṢRUTARVAN, the mighty son of ṚIKSHA, waxes great.

5. (We have come) to the immortal JÁTAVEDAS, who shows light across the darkness, well worthy of praise, and receiving the offerings of *ghí*;

Varga XXII. 6. That AGNI, whom these crowding worshippers honour with oblations, offering to him with uplifted ladles.

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[1] *Duryam* is explained by Sáyaṇa (ii. 38. 5) as *gṛihyam gṛihe bhavam*. Should not the *guhá hitam* of the Comm. here be *gṛihe* or *gṛiháya hitam* "placed in, or suitable for, the house," cf. vii. 1. 11, *gṛihebhyo hita*.

[2] *Sáma Veda*, II. 7. 2. 12. 2.

[3] *Mitram na* is also explained "like the sun."

[4] *Sáma Veda*, II. 7. 2. 12. 3.

[5] *Sáma Veda*, I. 1. 2. 4. 9, but with *aganma* for *áganma*, and reading the second line as *ya sma ṣrutarvannárkshye bṛihadaníka idhyate*, "who with his host of rays is kindled in Ṣrutarvan, the son of Ṛiksha."

7. This new hymn has been made by us for thee,[1] O joyful, well-born AGNI, glorious in deeds, unbewildered, beautiful, the guest (of man);

8. AGNI, may it be dear to thee, most pleasant and most agreeable[2]—well praised by it, do thou wax great.

9. May this (hymn) the rich source of wealth, heap abundance on our abundance (with stores won from our enemies) in battle.

10. (Worship), ye men, the bright (AGNI), who goes[3] like a horse and fills our chariots (with spoil), who protects the good like INDRA, and by whose might ye ravage the stores (of your enemies) and all their wonderful[4] (wealth).

Varga XXIII.

11. [5]AGNI, ANGIRAS, whom GOPAVANA by his praise has made the especial giver of food,—O purifier, hear his prayer.

12. O thou whom the crowding worshippers praise

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[1] Sáyaṇa explains *adháyy asmadá* as "has been borne (or conceived) in us for thee," *asmásu dhṛitam abhút*.

[2] Sáyaṇa explains *chanishṭhá* as *atiṣayenánnavatí*, "most richly endowed with food," but in vii. 70. 2 he allowed in a similar phrase the alternative rendering *kamaníyatamá*.

[3] Sáyaṇa explains *gám* by *gantáram*, as in i. 121. 9, and iv. 22. 8.

[4] Lit. "worthy to be praised," *panyam*.

[5] *Sáma V.* I. 1. 1. 3. 9, but with *tam* and *janishṭhad* for *yam* and *chanishṭhad*; on the latter hard word cf. Benfey's Sáma V. Gloss. It would seem to mean "has gladdened."

for the obtainment of food, attend to them for the destruction of their enemies.[1]

13. Summoned before ṢRUTARVAN, the son of ṚIKSHA, the humbler of the pride of his enemies, (I stroke) with my hand[2] the heads of the four horses (which he has given me), as (men stroke) the long wool of rams.

14. Four swift horses of that most mighty king, yoked to a splendid car, bear me forth to seize the substance (of my enemies), as the ships bore home the son of TUGRA.[3]

15. Verily I address thee, O great river PARUSHṆÍ; O waters, there is no mortal who gives horses more liberally than this most mighty (monarch).

SÚKTA VI. (LXXV.)

The *Ṛishi* is VIRÚPA of the race of ANGIRAS; the deity is AGNI; the metre is *Gáyatrí*.

Varga XXIV. 1. AGNI, like a charioteer yoke thy god-invoking steeds; seat thyself first, the invoker.[4]

2. Divine (AGNI), proclaim us to the gods as pro-

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[1] Or (as in v. 9) "in battle," *vṛitratúrye*.

[2] Sáyaṇa reads *vṛikshá*, which he explains *keṣavanti*; but he also gives another explanation, *hastena*, which might apply to the true reading *mṛikshá*. In fact this word seems to suggest his supplied verb *unmṛijámi*. The St. Petersb. Dict. takes *mṛikshá* as the 1st person Sing. Imperative of *mraksh* (for *mṛikshâṇi*), "let me stroke."

[3] For Bhujyu's legend cf. Vol. I. p. 307. *Vayaḥ* "birds" seems a poetical metaphor for "ships."

[4] *White Yajur Veda*, 13. 37.

foundly skilled;[1] assure to us all desirable things;—

3. Since thou art truthful and worthy of sacrifice, O most youthful, son of strength and everywhere honoured with offerings.

4. This AGNI is the lord of hundredfold and thousandfold food; he is the head, the seer, (the lord) of wealth.[2]

5. O ANGIRAS, with the deities associated in the invocation, draw this offering near thee as the ṚIBHUS (bend) the circumference of a wheel.[3]

6. VIRÚPA, with constant voice[4] address thy praise to this well-pleased[5] showerer (of blessings). Varga XXV.

7. What strong enemy shall we overthrow, to win kine, by the help of the host[6] of this AGNI of unmeasured radiance?

8. May he not (forsake) us, the liegemen of the gods, as the milk-streaming cows (forsake not); the kine abandon not a little (calf).

9. Let not the onset of any evil-minded adversary harm us as the wave (overwhelms) a ship.

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[1] Sáyaṇa explains *vidushṭaras* as *vidvattamán*; but it is really an epithet of Agni, "thou most wise."

[2] *Yajur V.* 15. 21. Mahídhara takes *múrdhá* with *rayiṇám*, "thou who art the head (or best) of wealth."

[3] Cf. vii. 32. 20.

[4] Sáyaṇa naturally takes *nityayá váchá* as alluding to the eternal nature of the hymns, *utpatti-rahitayá váchá mantrarúpayá*.

[5] Sáyaṇa explains *abhidyave* here as *abhigatatṛiptaye*; his more usual explanation is *abhigatadíptaye*.

[6] Sáyaṇa explains "the host" as the rays.

10. [1] Divine AGNI, men utter thy praises for the attainment of strength; by strength destroy the enemy.

Varga XXVI. 11. [2] AGNI, send us abundance of wealth to satisfy our desires; giver of free space, grant us abundant room.

12. [3] Leave us not in this conflict as a bearer his burden; win for us the plundered wealth of our foes.

13. AGNI, may thy plagues pursue some other to terrify him; increase our vigorous strength in battle.

14. AGNI especially protects (in battle) that praiser or zealous sacrificer whose offerings he has attended.[4]

15. [5] Deliver us wholly from the hostile army, shield those among whom I am (lord).

16. We know thy protection, AGNI, as of a father in former times, therefore we (again) desire of thee that happiness.

SÚKTA VII. (LXXVI.)

The *Ṛishi* is KURUSUTI of the race of KAṆWA; the deity is INDRA; the metre *Gáyatrí*.

Varga XXVII. 1. I invoke now for the destruction of my enemies the wise INDRA attended by the MARUTS, ruling all by his power.

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[1] *Sáma Veda*, I. 1. 1. 2. 1. II. 8. 1. 12. 1.

[2] *Sáma Veda*, II. 8. 1. 12. 2. Sáyaṇa takes *gavishṭi* in its etymological sense as *gavám eshaṇáya*. I have given it a general meaning.

[3] *Sáma Veda* II. 8. 1. 12. 3, with *agne* for *asmin*.

[4] Sáyaṇa explains *vṛidhá avati* as *viśeshena gachchhati*. It rather means "Agni protects him with blessing."

[5] *Yajur Veda*, 11. 71.

2. INDRA, attended by the MARUTS, has cleft the head of VṚITRA with his hundred-jointed thunderbolt.

3. INDRA, increasing in might, attended by the MARUTS, has torn VṚITRA asunder, letting loose the waters of the firmament.

4. This is that INDRA, by whom, assisted by the MARUTS, yonder heaven[1] was conquered, to quaff the *Soma*.

5. We invoke with our praises the mighty INDRA, accompanied by the MARUTS, the vigorous accepter of the residue of the oblation.[2]

6. With an ancient hymn we invoke INDRA with the MARUTS, to drink this *Soma*.

Varga XXVIII.

7. INDRA, ṢATAKRATU, showerer (of blessings), drink the *Soma* at this offering, accompanied by the MARUTS, O invoked of many.

8. Thunderer INDRA, to thee with the MARUTS are these *Soma*-libations effused,—they are offered to thee in faith[3] with recited hymns.

9. Drink, INDRA, with thy friends the MARUTS,

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[1] Sáyaṇa gives as alternative renderings of *swaḥ* "all (sacrificial) actions," and "all this world," *sarvam karma yadvedam sarvam jagat.*

[2] *Ṛijíshiṇam*, the residue of the *soma* (*ṛijísha*) being offered at the *tṛitíya* or evening oblation.

[3] Sáyaṇa explains *manasá* as *bhaktyá.*

this *Soma* effused on the recurring sacred days,[1] and sharpen thy thunderbolt with (renewed) vigour.

10. [2]Rising up in thy strength, INDRA, thou didst shake thy jaws, when thou hadst quaffed the *Soma* pressed between the two boards.

11. [3]Let heaven and earth follow thee, INDRA, as thou smitest, when thou beatest down the *Dasyu.*

12. I make this sacrificial hymn, reaching to the eight points (of the sky) and rising to a ninth (the sun in the zenith), though it is less than (the dimensions of) INDRA.[4]

SÚKTA VIII. (LXXVII.)

The *Ṛishi* and deity are the same; the metre of the first nine verses is *Gáyatrí*, that of the tenth verse is *Bṛihatí* and of the eleventh is *Satobṛihatí.*

Varga XXIX. 1. As soon as he was born SATAKRATU asked his mother, Who are the mighty, who are renowned?[5]

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[1] Cf. i. 86. 4. *Divishṭishu* may also mean "in these solemnities which are means to obtain heaven," cf. viii. 4. 19.

[2] *Sáma Veda*, II. 3. 2. 9. 1. (Benfey, "schüttelst die Lippen du.") *Yajur V.* 8. 39.

[3] *Sáma Veda*, II. 3. 2. 9. 2, with *spardhamánam adadetám* for *krakshamáṇam akṛipetám.* Sáyaṇa takes *anu akṛipetám* as *anukalpayetám.* Grassmann derives it from *krap*, "heaven and earth longed after thee, as thou smotest, etc."

[4] *Sáma V.* II. 3. 2. 9. 3, with *ṛitávṛidham* for *ṛitaspṛiṣam.* Benfey takes *ashṭápadím navasraktim* as referring to the metre of the hymn, "einen achtfüssigen Gesang, aus neun Gliedern bestehenden lieblichen web' um Indra ich." So too Grassmann.

[5] Cf. viii. 45. 4.

2. His strong mother answered,—AURNAVÁBHA and AHÍṢUVA,[1] be these, my son, the foes whom thou shalt overcome.[2]

3. The slayer of VṚITRA dragged them along as spokes (are tied fast) with a rope[3] in the nave of a chariot wheel; he swelled in vigour, the slayer of enemies.

4. At one draught Indra drank at once thirty lakes filled with *Soma*.[4]

5. In the realms (of the sky) where the foot finds no resting-place, INDRA shattered the cloud[5] to bring increase to the *Bráhmans*.[6]

6. INDRA smote (rain) from the clouds with his far-stretched arrow, he secured boiled rice (for men). Varga XXX.

7. That single shaft of thine, INDRA, which

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[1] Cf. viii. 32. 26.

[2] Sáyaṇa explains *nishṭuraḥ* as *tava nisṭáraṇiyáḥ*; the St. Petersb. Dict. gives "die keinen Ueberwinder haben."

[3] Cf. note on viii. 72. 8.

[4] *Yáska* comments on this verse in *Nirukta* v. 11. He gives the explanation in the text as that of the ceremonialists (*yájnikáḥ*) which applies the verse to the thirty *uktha* vessels presented at the mid-day offering; the *nairuktáḥ* take the verse as referring to the fifteen days and nights in which the collected light of the moon is gradually absorbed. Yáska is evidently uncertain as to the meaning of the word *káṇuká*, which he explains in several ways, either as a neuter plural agreeing with *saráṃsi*, or as a nom. sing. agreeing with Indra.

[5] The gandharva, *Gandharvam*.

[6] *Brahmabhyaḥ*.

thou makest thy ally, is hundred-pointed, thousand-feathered.

8. Forthwith increased (by our offerings), do thou, mighty and firm, by that (weapon) bring (wealth) for sustenance to us thy praisers, our children, and our wives.

9. These gigantic far-reaching efforts[1] were put forth by thee; thou didst fix them firm in thy thought.

10. The wide-traversing Sun, despatched by thee, brings (to the world) all these (waters which thou createst); he brings hundreds of cattle and rice boiled in milk; it is INDRA who slays the water-stealing boar.[2]

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[1] *Chyautnáni* is generally explained as *baláni*, "powers," "energies"; here Sáyaṇa takes it as referring to "the mountains," as the supporters or stays of the earth, *bhúmeḥ kila baddhádháraṇáni* (see *var. lect.*), cf. vii. 99. 3.

[2] The Scholiast offers two interpretations of this verse. The first, that of the grammatical school (*nairukta*), is given in the text. The sun (here called *Vishṇu*), as the bringer of rain, is said to bring the cattle and food which the rain produces; the "boar" *varáha* is one of the personifications of the cloud as smitten by *Indra's* thunderbolt (cf. *Nirukta* v. 4). The mythological school (*aitihasika*) take the verse more literally, and their explanation is given in the Charaka Bráhmaṇa. The legend is, however, told more distinctly in the Taitt. Sanh. vi. 2. 4. It is there related that "the personified sacrifice concealed itself from the gods, and assuming the form of Vishṇu, entered the earth. The gods, stretching out their hands, sought in vain to lay hold of it; but wherever it turned, Indra, outstripping it, stood in

11. Far-darting is thy well-made auspicious bow, unfailing is thy golden arrow; thy two warlike arms are ready equipped, destructively overthrowing, destructively piercing.[1]

SÚKTA IX. (LXXVIII.)

The *Ṛishi* and deity are the same; the metre is *Gáyatrí*, except in the last verse, where it is *Bṛihatí*.

1. (Accepting) our offering of sacrificial viands, O Varga XXXI.

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front of it. It said to him, 'Who is this that, outstripping me, always stands in front of me?' He answered, 'I slay in inaccessible places, but who art thou?' 'I can bring out from inaccessible places.' Then it said to him, 'Thou sayest that thou canst slay in inaccessible places,—if this be so, the boar *vámamosha* (*Vámamusha* in Ch. Br.) guards for the asuras, behind the seven mountains, the wealth which the gods must obtain; prove thy title by slaying that boar.' Indra, seizing up a tuft of darbha-grass, pierced those mountains and slew him. Then he said to the sacrifice, 'Thou saidst that thou couldst bring out from inaccessible places; bring him out from thence.' It brought out all the instruments of the sacrifice [according to the Comm. the altar, soma-jars, cups, etc.], and gave them to the gods." The legend of the Charaka only differs in making the boar hide behind twenty-one stone cities. The seven mountains, according to the Schol., are the four *díkshás* or initiatory rites and the three *upasads*; the boar *vámamosha* ("stealer of precious things") is the personified ceremony of pressing the soma-juice. The whole legend appears to have arisen from the present passage and that in I. 61. 7.

[1] This difficult verse is explained in Yáska's *Nirukta*, vi. 33; but his explanation of *ṛidúpe chid ṛidúvṛidhá* is very doubtful and confused, cf. Prof. Roth's Comm. The St. Petersburg Dict. explains the words "like two bees delighting in sweetness," taking *ṛidu* as for *mṛidu*, sc. the *madhu* or soma-juice.

hero INDRA, bring us thousands and hundreds of cows.

2. Bring us condiments, cows, horses, and oil, (bring us) with them precious[1] golden (vessels).

3. O resolute one, bring us many ear-ornaments; giver of dwellings, thou art renowned.

4. There is no prosperer other than thou, no divider of the spoil, no giver of boons; O hero, there is no (leader) of the sacrificer other than thou.

5. INDRA cannot be brought low, he cannot be overpowered,—he hears, he sees all.

Varga XXXII. 6. Unharmed he brings low the wrath of mortals; ere any one can reproach him, he brings him low.

7. The belly of the *Soma*-drinker, the eager slayer of Vṛitra, is filled by the sacrificer's offering.

8. In thee, O drinker of the *Soma*,[2] are treasures stored, and all precious things and unblemished gifts.

9. To thee my desire hastens, seeking barley,[3] cows and gold,—to thee it hastens seeking horses.

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[1] Sáyaṇa explains *maná* by *mananíyáni*, the St. Petersb. Dict. takes it as "a vessel" or "a weight," *i.e.* "with a weight of gold." Grassmann compares *μνᾶ*.

[2] i.e. *Soma*, here applied to *Indra*, as possessing it (*somavan*) or as identified with it after drinking it.

[3] *Yava* (*ζεά*) properly means barley, but may be here used generally. The St. Petersburg Dict. remarks *sub v.*, that in the Atharva Veda, and still more in the Bráhmaṇas, *yava* and *vríhi* (rice) are the principal kinds of corn, while rice is not mentioned by name in the Ṛig Veda.

10. I take my sickle also in hand, INDRA, with a prayer to thee; fill it, MAGHAVAN, with a handful of barley already cut or piled.[1]

SÚKTA X. (LXXIX.)

The *Ṛishi* is KṚITNU of the race of BHṚIGU; the deity is SOMA; the metre is *Gáyatri*, except in the last verse, where it is *Anushṭubh*.

1. This all-creating SOMA, obstructed by none, the conqueror of all, the producer of fruit,[2] the seer, the wise, (is to be praised) with a hymn. Varga XXXIII.

2. He covers what is naked, he heals all that is sick, the blind sees, the lame walks.

3. SOMA, thou offerest us a wide shelter from the wasting enmities wrought by our foes.[3]

4. O *Ṛijíshin*,[4] by thy wisdom and might drive away the enmity of our oppressor from the heaven and the earth.

5. The petitioners seek for wealth, they attend

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[1] It would appear as if the field were a barren one and the poet sought from *Indra* a harvest which he had not sown.

[2] *Viśwajit* and *udbhid* are also the names of two special Soma ceremonies, and the Soma may be addressed under these names as the principal means of their accomplishment.

[3] *Yajur Veda*, 5. 35. Sáyaṇa seems to take *yantási* as *bhavasi*; Mahídhara explains it, "thou the restrainer (*yantá*) from enmities, etc., thou art a wide shelter."

[4] *i.e.* thou who possessest the remains of the Soma, offered in the third *savana*, cf. *Taitt. Sanhitá*, vi. 1. 6. *Ṛijíshin* is translated in the St. Petersburg Dict. "vorstürzend, ereilend."

the bounty of the liberal; (by thee) men pour out the desire of the thirsty.

Varga XXXIV. 6. (Soma) urges him on when the sacrificer obtains (by offerings) his old lost wealth, he lengthens out his unending life.[1]

7. Most gracious and conferring joy, void of pride in thine acts, and never failing, dwell, Soma, auspiciously in our hearts.

8. O Soma, cause us not to tremble, frighten us not, O king; smite not our hearts with thy brightness.

9. When in my house I watch against the enemies of the gods, then, O king, drive away those who hate us,—O showerer of blessings, drive away those who would harm us.[2]

Súkta XI. (LXXX.)

The *Ṛishi* is Ekadyú, the son of Nodhas; the deity of the first nine verses is Indra, of the last the *Devas*; the metre is *Gáyatrí*, except in the last verse, where it is *Trishṭubh*.

Varga XXXV. 1. Other than thee, Śatakratu, I know no bestower of happiness; Indra, do thou make us happy.

2. O thou, the invulnerable, who hast always in former times protected us for the battle, do thou, Indra, make us happy.

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[1] There is no Comm. for this last clause.

[2] Sáyaṇa explains *míḍhwaḥ* "effuser of the soma," *somarasasya sektaḥ*, but it seems more natural to take it here as elsewhere (as ii. 8. 1. of Agni) *phalasya sektaḥ*, or (as vii. 89. 7, of Varuṇa) *kámánám sektaḥ*.

3. Director of the worshipper, thou art the guardian of the offerer; help us mightily.

4. Indra, protect our chariot; though now left behind, set it in the front, O thunderer.

5. Up, why sittest thou still? make our chariot the first; our food-seeking[1] offering is near thee.

Varga XXXVI. 6. Protect our food-seeking chariot; everything is easy for thee to do; make us completely victorious.

7. Indra, be firm (in battle), thou art (strong as) a city;[2] to thee, the repeller (of enemies),[3] comes this auspicious sacrifice, offered in due season.

8. Let not reproach reach us; far off is the goal; there is the wealth stored; may our enemies be excluded.

9. When thou assumest thy sacrificial fourth name,[4] we long for it; then thou forthwith carriest us as a protector.

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[1] Here, as elsewhere, Sáyaṇa explains *vájayu* by *annam ichchhat*; the St. Petersburg Dict. takes it as "wettlaufend, eilig;" Grassmann renders it "güterreich." Sáyaṇa explains *Ṣravas* by *annam* as usual, i.e. *havirlakshaṇam*. The clause may perhaps mean "the race is glorious and swift."

[2] Or, according to another interpretation, "be firmly settled (in our sacrifice), thou art the fulfiller of desires," *púrakaḥ kámánám asi*.

[3] *Nishkṛitam* is here taken actively, i.e. *Nishkartáram*. It may be also taken passively, "this auspicious sacrifice comes to thy appointed (place)."

[4] The four names are explained to be the *nakshatra* or constellation-name, (i.e. *Arjuna*, as connected with the constellation

10. O immortal gods and all ye goddesses, Ekadyú has honoured you (with his praise) and rejoiced you (with his *Soma*-offerings); make his substance abundant; and may (INDRA), who rewards pious acts with wealth, come speedily in the morning.

ANUVÁKA IX.

ADHYÁYA V. CONTINUED.

SÚKTA I. (LXXXI.)

The *Ṛishi* is KUSÍDIN the son of KAṆWA; the deity is INDRA; and the metre *Gáyatrí*.

Varga XXXVI. 1. [1] INDRA, lord of the mighty hand, do thou seize for us with thy right hand marvellous praise-exciting (riches), worthy to be seized.

2. [2] We know thee the achiever of many great deeds, the bestower of many gifts, the lord of much wealth, vast in size, and full of protection (for thy worshippers).

3. [3] Hero, when thou desirest to give, neither gods nor men can stay thee, as (they cannot stay) a terrible bull.

Arjunyau or Phalgunyau? see Ṣatap. Bráhm. ii. 1. 2. 11, where it is, however, called the hidden name *guhyam náma*), the hidden name, the revealed name, and the sacrificial name *somayájin*.

[1] *Sáma Veda*, I. 2. 2. 3. 3; II. 1. 2. 6. 1. Sáyaṇa supplies *dhanam* "wealth," and takes *kshumantam* as *ṣabdamantam stutyam*. Benfey takes *grábham* (*grahaṇárham*) as referring to the thunderbolt, "ergreife nun für uns den donnernden, den Flammengriff."

[2] *Sáma V.* II. 1. 2. 6. 2.

[3] *Sáma V.* II. 1. 2. 6. 3.

4. Hasten hither, let us glorify INDRA the lord of wealth, the self-resplendent, let none vex us by his wealth.

5. May (INDRA) sing the prelude, may he sing the accompaniment,[1] may he listen to our hymn as it is chanted; may he, endowed with wealth, accept us favourably.

6. Bring us (gifts) with thy right hand, and with thy left bestow them on us; exclude us not, INDRA, from wealth. Varga XXXVIII.

7. Come hither, and bring us, daring one, with thy resolute (mind), the wealth of him who is pre-eminently a niggard amongst men.

8. O INDRA, give us abundantly that wealth which is thine, and which is to be obtained by the wise (worshippers).

9. May thy all-rejoicing riches speedily come to us; full of desires, men immediately offer their praises.

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[1] *i.e.* let him act as the *prastotṛi* and the *upagátṛi*; for the functions of these assistants at a Sáman see Prof. Haug's notes, Ait. Bráhm. iii. 23; vii. 1.

SIXTH ADHYA'YA.

MAṆḌALA VIII. CONTINUED.

ANUVÁKA IX. CONTINUED.

SÚKTA II. (LXXXII.)

The *Ṛishi*, the deity, and the metre are the same as in the preceding hymn.

Varga I.

1. Hasten, slayer of VṚITRA, from afar or from nigh, to the exhilarating (*Soma*-libations) in the sacrifice.

2. Come hither, the strong intoxicating *Soma* is effused; drink, since thou art boldly devoted to it.

3. Rejoice thyself with this food,—may it forthwith avail to (quench) thy foe-restraining anger, may it produce happiness, INDRA, in thy heart.

4. O thou who hast no enemies, come hither; thou art summoned from the resplendent heaven to the hymns at this our rite near at hand in this world illumined (by the sacred fires).[1]

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[1] It would be more obvious to take *upame rochane divaḥ*, with the St. Petersb. Dict., as "in the highest splendour of heaven." Sáyaṇa, however, takes *divaḥ* as *swatejasá dípyamánád dyulokát*, "from the world of heaven illumined by its own splendour," *i.e.* by the deities residing there; *rochane* as *agnibhir dípyamáne loke*, and *upame* as *samípe 'smadíye yajne cha.*

5. Indra, this *Soma*, effused for thee by the stones and mixed with milk, is offered auspiciously (in the fire) for thy exhilaration.

6. Indra, hear with favour my call; be present at the drinking of this our libation mixed with milk, and be satisfied. Varga II.

7. Whatever *Soma* has been poured into the cups and the bowls[1] for thee, drink it, Indra,—thou art the sovereign.[2]

8. Whatever *Soma* is seen in the vessels[3] like the moon (reflected) in the waters, drink it,—thou art the sovereign.

9. Whatever *Soma* the hawk[4] bore for thee with its feet, having won it, till then inviolate, from the (guardians of the) upper worlds, drink it,—thou art the sovereign.

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[1] The Soma-libations are poured from two kinds of vessels, the *chamasas*, i.e. cups, and the *grahas*, or saucers (here called *chamú*), cf. Haug, Ait. Br. transl. p. 118.

[2] Sáma Veda, I. 2. 2. 2. 8.

[3] *i.e.* it is thus seen in the eight *grahas*. Sáyaṇa gives another interpretation of *apsu* "in the waters" as *antarikshe* "in the sky," *nirmalatayá*, the Soma being likened to the moon for its purity.

[4] This alludes to the legend given in the Taitt. Sanhitá, vi. 1. (cf. also Ait. Bráhm. iii. 25–27), which tells how the Gáyatrí as a hawk brought the Soma from heaven. The portions which she seized with her feet became the morning and the midday libation, that which she seized with her bill became the evening libation.

SÚKTA III. (LXXXIII.)

The *Ṛishi* and metre are the same as in the preceding hymn; the deities are the VIṢWE DEVÁḤ.

Varga III. 1. We solicit that mighty protection of the desire-raining deities in our own behalf, for our own help.[1]

2. May those (deities) VARUṆA, MITRA, and ARYAMAN, be ever our allies and supremely wise helpers.

3. Charioteers of the sacrifice, do you conduct us through the many wide-spread (forces of our enemies)[2] as in ships across the waters.

4. Be wealth ours, ARYAMAN,—wealth worthy to be praised, VARUṆA; it is wealth which we ask.

5. Mighty in wisdom, repellers of enemies, ye are the lords of wealth; be not mine the wealth, ÁDITYAS,[3] which belongs to sin.

Varga IV. 6. Bounteous deities, whether we dwell at home or go abroad on the road,[4] we invoke you only to be nourished by our oblations.[5]

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[1] Sáma Veda, I. 2. 1. 5. 4.

[2] Sáyaṇa's comm. is not quite clear, but I have taken it as in ii. 27. 7. If we omit the words *no 'smán* (found only in B.) and take *naḥ* for *asmákam*, his interpretation will run, "conduct our (sacrifices) to completion through the many wide-spread (forces of our enemies)."

[3] I think that *na* is omitted in the Comm. before *prápnotu*.

[4] The Schol. explains this, "whether we remain at home to perform the *agnihotra*, etc., or go forth in the roads to collect fuel, etc."

[5] Or "to enrich us with wealth."

7. [1]Come to us, INDRA, VISHṆU, MARUTS, and ÁDITYAS, from the midst of these your brethren.[2]

8. Bounteous (deities), we forthwith proclaim aloud that brotherhood of yours in your mother's womb, (first) in common union, then as born in diverse manner.[3]

9. Bounteous (deities) with INDRA as your chief, be present here in your radiance; again and again I praise you.

SÚKTA IV. (LXXXIV.)

The deity is AGNI; the *Ṛishi* is UṢANAS the son of KAVI; the metre is *Gáyatrí*.

1. I praise AGNI your most beloved guest, dear as a friend, who brings wealth as a chariot;[4] Varga V.

2. [5]Whom the gods have set like a wise seer in a twofold function among mortals.[6]

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[1] Yajur Veda, 33, 47.

[2] Sc. *Mitra*, etc.

[3] This alludes to a legend partly given in Taitt. Sanhitá, vi. 5. 6. There Aditi is represented as offering a certain offering to the gods, and as conceiving four of the ádityas on eating the remainder which they gave to her. Thinking to conceive a still nobler offspring, she next eats the whole of the second offering herself, but she only conceives a barren egg. She then offers the third offering to the A'dityas and conceives Vivaswat. But this legend says nothing of the birth of Púshan and Aryaman as alluded to in the Scholiast.

[4] Sáma Veda, I. 1. 1. 1. 5. II. 5. 1. 18. 1.

[5] Sáma Veda, II. 5. 1. 18. 2, reading *praṣaṃsyam* and *iti* for *prachetasam* and *adha*.

[6] Agni's two functions are the Gárhapatya and A'havaníya fires, or it may refer to his offices connected with the sacrifice in heaven and earth.

3. Ever-youthful (Agni), protect thy offerers, hear our praises, and thyself guard our offspring.[1]

4. Divine Agni Angiras, son of food,[2] with what voice (shall I utter) my praise to thee, most excellent scorner of enemies?[3]

5. Son of strength, what worshipper's (offerings) shall we present to thee with devoted mind, and when shall I utter to thee this praise?[4]

Varga VI. 6. Cause all our praises to bring to us excellent dwellings and abundance of wealth in food.[5]

7. [6]Whose many offerings dost thou gladden, Agni,—thou who art the lord of the house,[7] and whose praises bring wealth of kine?

8. They keep him bright in their houses, (Agni,) famed for glorious deeds, the mighty one who presses forward in battles.

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[1] Sáma Veda, II. 5. 1. 18. 3. Yajur Veda, 13, 52. Benfey takes the last clause "bewahre uns und unsern Spross," which Mahídhara also gives as an alternative rendering.

[2] Sáyaṇa here as elsewhere gives the alternative rendering "grandson of the sacrificial offering."

[3] Sáma Veda, II. 7. 2. 6. 1. For a different explanation of *varáya manyave* see viii. 82. 3.

[4] Sáma Veda, II. 7. 2. 6. 2. Benfey translates *kasya manasá yajnasya* "mit welcher Feier Ersinnung?"

[5] Sáma Veda, II. 7. 2. 6. 3.

[6] Sáma Veda, I. 1. 1. 3. 14, with *pariṇasi* and *satpate* for *pariṇasaḥ* and *dampate*.

[7] *Sáyaṇa* takes *dampate* as *jáyápatiswarúpa*, since Agni abides in the gárhapatya fire, but cf. viii. 69. 16. The last clause may mean "whose praises are heard in the rite which brings wealth of kine."

9. He who dwells at home with all-efficient protections, whom none can harm, but who himself harms (his enemies),—he, AGNI, (thy worshipper,) waxes strong with heroic offspring.

SÚKTA V. (LXXXV.)

The deities are the AṢWINS; the *Ṛishi* is KṚISHṆA of the family of ANGIRAS; the metre is *Gáyatrí*.

1. NÁSATYAS, AṢWINS, come ye to my invocation, that ye may drink the exhilarating *Soma*. Varga VII.

2. AṢWINS, hear this my hymn, this my invocation, that ye may drink the exhilarating *Soma*.

3. KṚISHṆA invokes you, AṢWINS rich in sacrifices, that ye may drink the exhilarating *Soma*.

4. Leaders (of all), hear the invocation of KṚISHṆA, the hymner, who praises you,—that ye may drink the exhilarating *Soma*.

5. Leaders, give to the sage who praises you an unassailable dwelling, that ye may drink the exhilarating *Soma*.

6. AṢWINS, come to the house of the offerer who thus praises you, that ye may drink the exhilarating *Soma*. Varga VIII.

7. Ye who possess showering wealth, yoke the ass to your firmly-built chariot, that ye may drink the exhilarating *Soma*.[1]

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[1] Yajur Veda, 11. 13, has part of this verse, but much of it is quite different. Sáyaṇa takes the verse as addressed to the Aṣwins, Mahídhara as addressed to the *adhwaryu* priest and the sacrificer, or to the sacrificer and his wife.

8. AṢWINS, come hither with your three-seated[1] triangular car, that ye may drink the exhilarating *Soma*.

9. NÁSATYAS, AṢWINS, hasten quickly to my praises, that ye may drink the exhilarating *Soma*.

SÚKTA VI. (LXXXVI.)

The deities are the same; the *Ṛishi* is VIṢWAKA the son of KṚISHṆA, or KṚISHṆA himself; the metre is *Jagatí*.

Varga IX. 1. DASRAS, physicians, sources of happiness, ye both were (the objects) of DAKSHA's praise;[2] VIṢWAKA now invokes you for the sake of his son; sever not our friendships,[3] but fling loose (your reins and gallop hither).

2. How VIMANAS once praised you, and ye gave him understanding for the attainment of excellent wealth! VIṢWAKA now invokes you for the sake of his son; sever not our friendships, but fling loose (your reins and gallop hither).

3. Gladdeners of many, ye have given to VISH-

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[1] For *trivandhurena* cf. i. 34. 9; i. 47. 2; viii. 22. 5, etc. Sáyaṇa continually vacillates in his interpretation; here he takes it as *triphalakásaṃghaṭitena*, "compacted of three pieces." He also gives as a second interpretation of *trivṛitá* "defended by three sets of plates."

[2] This seems to allude to the thousand *ṛiks* uttered by Daksha or Prajápati, *i.e.* the Áṣwina Ṣastra, which was won by the Aṣwins in a race, see i. 116. 2 (Comm.) and Ait. Bráhm. iv. 7.

[3] Sc. as worshipper and the object of worship.

NÁPÚ[1] this prosperity for the attainment of excellent wealth; VIṢWAKA now invokes you for the sake of his son; sever not our friendships, but fling loose (your reins and gallop hither).

4. We summon that hero[2] to our protection, (the enjoyer) of wealth, the possessor of the *Soma*,[3] who now dwells afar off and whose hymn is most pleasing (to the gods) like his father's; sever not our friendships, but fling loose (your reins and gallop hither).

5. The sun-god by truth extinguishes his beams (in the evening); he spreads abroad (in the morning) the horn of truth; truth verily overcomes the might of the eager assailant; therefore[4] sever not our friendships, but fling loose (your reins and gallop hither).

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[1] This is the name of the ṛishi's son or grandson.

[2] The *Ṛishi* here prays for the presence of his absent son Vishṇápú. The Schol. only adds in explanation that "it is for the son to protect the father."

[3] *Ṛijíshin* is generally an epithet of Indra and is always explained by Sáyaṇa as here, "possessor of the stale Soma" *ṛijísha* (cf. iii. 32. 1; 36. 10, etc.); but there is a word *ṛijísha* in i. 32. 6, applied to Indra, which Sáyaṇa there explains as "enemy-repelling," and *ṛijíshin* must have some such meaning here. The St. Petersburg Dict. always explains it in the Ṛig-Veda as "vorstürzend, ereilend."

[4] Sáyaṇa takes the stanza as a praise of truth, *satya-praṣaṃsá*. He seems to explain the verse as implying that as the sun swerves not from his appointed course, and as truth or adherence to right conquers earthly foes, so the Aṣwins must fulfil the duties of ancient friendship and hear the ṛishi's prayer.

SÚKTA VII. (LXXXVII.)

The deities are the AṢWINS; the *Ṛishi* is DYUMNÍKA the son of VASISHṬHA or PRIYAMEDHA of the family of ANGIRAS or KṚISHṆA; the metre is *Prágátha*.

Varga X. 1. AṢWINS, your praise is filled with plenty[1] as a well (with water) in time of rain; hasten hither; it is especially dear to the *Soma* when it is effused in the brilliant (offering); drink, leaders (of rites), as two *Gauras* (drink) at a pool.[2]

2. Drink, AṢWINS, the exhilarating (*Soma*) as it drops[3] (into the vessels),—seat yourselves, leaders, on the sacrificial grass; rejoicing in the house of the worshipper,[4] drink the sacred beverage with the oblation.[5]

3. The worshippers[6] have invoked you with all

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[1] *i.e.* it brings abundance to the worshipper. (In 89. 2, *dyumní* is explained "glorious.") Another interpretation takes *Dyumní* as for *Dyumníko*, "Aṣwins, Dyumníka is your praiser."

[2] Cf. viii. 4. 3.

[3] *Gharma* may also be taken for the earthen pot called *mahávíra*, and signify the milk boiled in it. "Drink, Aṣwins, the exhilarating (Soma) and the milk."

[4] Literally "in the house of the man" *manusho duroṇe*, i.e. the sacrifice which is as a home to the deities, cf. v. 76. 4.

[5] Or this clause may mean "protect our lives together with our wealth."

[6] *Priyamedháḥ*, literally "those whose sacrifices are acceptable." The commentator also suggests that it may refer to the *Ṛishi* Priyamedha (viii. 68. 69), the plural being used as honorific.

your protections;[1] come in the early mornings to the dwelling of him who has clipped the sacred grass, to the offering loved (by all the gods).

4. Aṣwins, drink the exhilarating *Soma*, sit down in your radiance on the sacrificial grass; waxing strong (through the libation), come from heaven to our praises, as two *Gauras* to a pool.

5. Come, Aṣwins, with your glossy steeds; Dasras, riding in golden chariots, lords of good fortune, upholders of truth, drink the *Soma*.

6. We, your wise praisers, invoke you to the enjoyment of the sacrificial viands; come quickly, Dasras, at the sound of our praise, Aṣwins, graceful in your movements, abounding in mighty deeds.

Súkta VIII. (LXXXVIII.)

The deity is Indra; the *Ṛishi* is Nodhas of the family of Gotama; the metre is *Prágátha*.

1. [2]We offer praise with our hymns, as cows (low) to their calf in the stalls,[3] to that handsome Indra of yours, (O priests), the overcomer of enemies, who rejoices in the excellent[4] beverage. Varga XI.

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[1] Or *viṣwábhir útibhiḥ* may mean "with prayers for all desirable blessings."

[2] Yajur Veda, 26. 11. Sáma Veda, I. 3. 1. 5. 4; II. 1. 1. 13. 1.

[3] Sáyaṇa takes *swasareshu* in this sense, but he quotes Yáska (Nir. v. 4) to show that the word may also mean "days." (Cf. Prof. Roth's note in his edition, p. 56.) Sáyaṇa takes it as 'days' in the first clause, "we praise thee in the days," and 'stalls' in the second.

[4] I take *vasoḥ*, or rather the gloss *vásayituḥ*, as Sáyaṇa explains it in vi. 16. 25.

2. [1]We solicit the radiant bounteous (INDRA), surrounded by powers as a mountain (by clouds), the supporter of many,[2]—(we solicit him) speedily for renowned [3] food, rich in cattle, and multiplied an hundred and a thousand fold.

3. The vast firm mountains cannot stop thee, INDRA,—whatever wealth thou wouldst give to a worshipper such as I, none can hinder thee therein.[4]

4. By thine exploits and might thou art a warrior; thou overpowerest all beings by thy deeds and prowess; this hymn which the Gotamas have made,[5] causes thee to turn hither for their protection.

5. [6] INDRA, by thy might thou extendest beyond

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[1] Sáma Veda, II. 1. 1. 13. 2.

[2] Or "to be fed by the offerings of many," *purubhojasam.*

[3] Sáyaṇa's explanation of *kshumantam* is not clear, but he seems to take it as "causing praises by means of the children which it will produce," *ṣabdavantam, anena putrádikam lakshyate, stotradíni kurváṇam. Kshumantam vájam* occurs in ii. 1. 10; 4. 8; and is there explained *sabdavantam kirtimantam.* (Grassmann explains it as 'nahrungsreich.') Sáyaṇa adds that another interpretation of the verse takes all the adjectives as agreeing with *vájam.*

[4] Sáma Veda, I. 4. 1. 1. 4.

[5] This seems the obvious meaning of the words *á twáyam arka útaye vavartati yam Gotamá ajíjanan.* But Sáyaṇa, holding the eternity of the Veda, explains the line, "this hymn (or this praiser) brings thee hither for their protection, whom they have made manifest (in their sacrifice)."

[6] Sáma Veda, I. 4. 1. 2. 10, but with *yo, sadobhyas,* and *ati viṣwam* for *hi, antebhyas,* and *anu swadhám;* agreeing in the last clause with i. 81. 5.

the limits of heaven, the region of the earth cannot contain thee; deign to bring us food.

6. None can hinder thy bounty, MAGHAVAN, when thou givest wealth to thy votary; most liberal sender (of wealth), listen to our praise for the attainment of food.

SÚKTA IX. (LXXXIX.)

The deity is the same; the *Rishis* are NṚIMEDHA and PURUMEDHA of the family of ANGIRAS; the metre of the first four verses is *Prágátha*, of the fifth and sixth *Anushṭubh*, and of the seventh *Bṛihati*.

1. [1]Priests, sing to INDRA the most sin-destroying *Bṛihat Sáman*,[2] by which the upholders of truth produced the divine all-waking luminary for the god.[3] Varga XII.

2. [4]INDRA, the destroyer of those who offer not praise, has driven away the malevolent[5] and has become glorious; O INDRA of mighty splendour, lord of the troops of MARUTS, the gods press thee[6] for thy friendship.

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[1] Yajur Veda, 20. 30. Sáma Veda, I. 3. 2. 2. 6.

[2] This is a certain Sáman, but here it means a mighty hymn.

[3] That is, the Viṣwe deváḥ produced the sun for Indra by means of the Bṛihat Sáman. Mahídhara takes it as meaning that they produced Indra's own wakeful radiance thereby.

[4] Yajur Veda, 33. 95.

[5] Sáyaṇa takes *abhiṣastiḥ* as 'injuries' or 'the injurers,' sc. enemies. Mahídhara, as usual, takes it as 'calumnies,' *abhiṣápán*.

[6] Sáyaṇa explains *yemire* by *twám niyachchhanti*, but Mahídhara more correctly preserves the middle meaning (cf. V. 32. 10), "the gods anxiously devote themselves to win thy friendship." Cf. Sáyaṇa's own explanation in viii. 98. 3.

3. Priests, utter forth the hymn to your great Indra; let Ṣatakratu, the slayer of Vṛitra, smite Vṛitra with his hundred-edged thunderbolt.[1]

4. Daring-souled (Indra), there is abundance of food with thee,—boldly bring it to us; let our mothers[2] (the waters) impetuously spread over the earth; smite Vṛitra, and conquer all.

5. Maghavan, who hast none before thee, when thou wast born for the slaying of Vṛitra, then thou didst spread abroad the earth, then thou didst prop up the heavens.[3]

6. Then was the sacrifice produced for thee, then too the joyous hymn; then didst thou surpass all, whatever has been or will be born.[4]

7. [5]In the immature (cows) thou producedst the mature[6] (milk), thou causedst the sun to arise in heaven.[7] (Priests), excite (Indra) with your praises

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[1] Yajur Veda, 33. 96. Sáma Veda, I. 3. 2. 2. 5.

[2] The waters are called mothers from the passage in the Taitt. Up. ii. 1, "from the waters comes the earth, from the earth the plants, from the plants food, from food semen, from semen man."

[3] Sáma Veda, II. 6. 2. 19. 1.

[4] Sáma Veda, II. 6. 2. 19. 2.

[5] Sáma Veda, II. 6. 2. 19. 3.

[6] Cf. i. 62. 9.

[7] Sáyaṇa here repeats the legend of the Paṇis and the stolen cows of the Angirasas. The ṛishis implored Indra for help, who, seeing that the stronghold of the Asuras was enveloped in thick darkness, set the sun in the sky to dispel it.

as men heat the *Gharma* with *Sáman*-hymns;[1] (sing) the acceptable *Bṛihat-Sáman* to him who is to be honoured by song.

SÚKTA X. (XC.)

The deity and *Ṛishis* are the same; the metre is *Prágátha*.

1. [2]May INDRA, who is to be invoked in all battles, regard our hymns and our libations,—he, the slayer of VṚITRA, who crushes the mightiest (foes),[3] who is worthy of his praise. Varga XIII.

2. [4]Thou art the chief giver of wealth; thou art truthful and makest thy worshippers rulers; we solicit (blessings) worthy of thee, lord of vast riches, mighty son of strength.[5]

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[1] For the ceremony of heating the Mahávíra or Gharma pot, used in the Pravargya ceremony, see Prof. Haug's Ait. Bráhm. vol. ii. p. 42. The Sáman hymns repeated during the heating are given in Ait. Bráhm. i. 21.

[2] Sáma Veda, I. 3. 2. 3. 7; II. 7. 1. 2. 1, but with Indra and its adjectives in the accusative for the nominative, and *bhúshata* for *bhúshatu*, i.e. "(priests) honour Indra, etc."

[3] *Paramajyáḥ* also occurs in viii. 1. 30. Sáyaṇa's first explanation is inadmissible, "he whose bowstring *(jyá)* is most excellent *(paramá)*" (cf. Wilson's transl. vol. iv. p. 217); but he adds another, taken in the text, rightly connecting it with the root *jyá*, to which he gives the sense of *hiṃsá*. (Benfey in his Dict. connects this root in the sense of 'overpowering' with βία, βιάω.) The St. Petersburg Dict. explains it "die höchste Obergewalt habend."

Sáma Veda, II. 7. 1. 2. 2.

Sáyaṇa obscurely explains this phrase, "son of strength,

3. INDRA, who art the object of hymns, unexaggerated[1] praises are offered by us; lord of bay steeds, accept these fitting hymns,[2] which we have meditated for thee.

4. Thou art truthful, MAGHAVAN; unhumbled thyself, thou humblest many enemies; most mighty thunderer, cause wealth to meet thy worshipper.

5. [3]Thou, Indra, lord of strength, art the glorious possessor of the offered *Soma*; alone with (thy thunderbolt), that protector of men, thou smitest the enemies that none else could oppose or drive away.

6. [4]Living one,[5] who possessest supreme knowledge, we verily ask thee for wealth as though it were an inheritance; thy abode (in heaven), INDRA, is vast like thy glory; [6] may thy blessings fill us.

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because produced as the cause of strength in order to destroy enemies" (cf viii. 92. 14). This strength, or victory through strength, is the final cause of his production or manifestation by the rite; and the final cause being then taken for the efficient, 'strength' may thus be called the father.

[1] *Anatidbhutá* is an obscure word; Sáyaṇa explains it *sarván atikramya na bhavanti, indraguṇavyápakáni yathárthabhútáni*. The St. Petersb. Dict. explains it "unübertroffen," and derives it from *atibhúta* with an alliterative reference to *adbhuta*.

[2] *Yojana* is also explained by Sáyaṇa as *stotra* in i. 88. 5.

[3] Sáma Veda, I. 3. 2. 1. 6; II. 6. 2. 12. 1, but with *savasas patiḥ* for *-pate*, *purv anuttas* for *anuttá*, and *charshaṇidhṛitiḥ* for *-dhṛitá*.

[4] Sáma Veda, II. 6. 2. 12. 2.

[5] *Asura* is explained *balavan práṇavan*.

[6] This is Sáyaṇa's interpretation, following Yáska, Nir. v. 22. More probably it means "thy protection is as a vast cloak;" or "hide," see Prof. Roth's note in his edition.

SÚKTA XI. (XCI.)

The deity is the same; the *Ṛishi* is APÁLÁ the daughter of ATRI; the metre is *Anushṭubh*, with the exception of the first two verses, which are *Pankti*.

1. [1]A young woman going to the water found Varga XIV.

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[1] Sáyaṇa quotes a legend from the Ṣáṭyáyana Bráhmaṇa to illustrate this hymn. Apálá the daughter of Atri, being afflicted with a disease of the skin, was repudiated by her husband; she returned to her father's hermitage, and there practised penance. One day she went out to bathe, intending to make a *Soma* offering to Indra, and as she was returning, she found some *Soma* plants in the road. She gathered them and ate them as she walked. *Indra*, hearing the sound of her jaws, thought it was the sound of the *Soma* stones, and appeared to her, asking whether there were any *Soma* stones bruising there. She explained the reason of the sound, and Indra turned away. She called after him, "why dost thou turn away? Thou goest from house to house to drink the *Soma*, now then drink the *Soma* ground by my teeth and eat fried grains of barley." She then added, without paying him respect, "I know not whether thou art Indra, but if thou comest to my house I will pay thee due honour." Feeling however sure that it was really Indra, she addressed the latter half of the third verse to the *Soma* in her mouth. Indra then, falling in love with her, drank the Soma as she wished. She then triumphantly exclaimed (v. 4): "I have been repudiated by my husband and yet Indra comes to me." Indra then granted her a boon and she thus chose, "my father's head is bald, his field is barren, and my body is destitute of hair; make these things grow." Indra granted the three boons. For this hymn and legend, cf. Prof. Kuhn in Indische Stud. i. pp. 118, 119, and Prof. Aufrecht, *ib.* iv. 1-8; Grimm, in his Deutsche Myth. p. 1118-21, and Norddeutsche Sagen, p. 443.

Soma in the path; as she carried it home she said, I will press thee for INDRA, I will press thee for ṢAKRA.[1]

2. [2]Thou who goest from house to house a hero bright in thy splendour, drink this *Soma* pressed by my teeth, together with fried grains of barley, the *karambha*,[3] cakes, and hymns.

3. We wish to know thee, but here we know thee not. O *Soma*, flow forth for INDRA first slowly, then quickly.[4]

4. May (INDRA) repeatedly make us powerful, may he do abundantly for us, may he repeatedly make us very rich; often hated by our husband and forced to leave him, may we be united to INDRA.

5. These three places,—do thou cause them all to grow,—my father's (bald) head, his (barren) field, and my body.

6. This field which is our (father's), and this my body, and the head of my father,—do thou make all these bear a crop.[5]

7. Thrice, ṢATAKRATU, didst thou purify Apálá,

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[1] This verse is said by Apálá, as Indra comes up and questions her.

[2] Apálá says this as Indra turns to depart.

[3] A mixture of fried barley meal and butter or curds.

[4] This is Sáyaṇa's explanation of the words *ṣanair iva ṣanakair iva;* but it is better to translate them, with Prof. Aufrecht, "allmählig und allmähliger tropfe."

[5] Lit. "make them all hairy" *romaṣáni*. Cf. Propertius, iv. 2. 14, "et coma lactenti spicea fruge tumet."

in the hole of the chariot, in the hole of the cart, and in the hole of the yoke,[1] and thou didst make her with a skin resplendent like the sun.

SÚKTA XII. (XCII.)

The deity is the same; the *Ṛishi* is ṢRUTAKAKSHA or SUKAKSHA of the race of ANGIRAS; the metre is *Gáyatrí*, except in the first verse, where it is *Anushṭubh*.

1. [2]Sing, priests, that INDRA, who drinks your offered beverage,—the foe-subduing ṢATAKRATU, most liberal of men.[3] Varga XV.

2. [4]Proclaim that deity as INDRA, who is invoked by many, who is praised by many, who is worthy of songs and renowned as eternal.

3. [5]May INDRA who causes all to rejoice,[6] be the

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[1] Sáyaṇa says that Indra dragged her through the wide hole of his chariot, the narrower hole of the cart, and the small hole of the yoke, and she cast off three skins. The first skin became a hedgehog, the second an alligator, the third a chameleon. I suppose, with Prof. Aufrecht, that the hole or space of the chariot and cart represents the opening between the four wheels; the hole of the yoke seems to me to mean the opening through which the animal's head passed, corresponding to Homer's ζεύγλη, Il. 19. 406.

[2] Sáma Veda, I. 2. 2. 2. 1; II. 1. 2. 1. 1.

[3] Or "to be most honoured of men." *Maṃhishṭha charshaṇínám.*

[4] Sáma Veda, II. 1. 2. 1. 2.

[5] Sáma Veda, II. I. 2. 1. 3, with *mahonám* for *mahánám.*

[6] *Nṛituḥ=nartayitá*, "he who causes all to dance," cf. ii. 22. 4. Sáyaṇa gives another explanation as "bringer (*netá*) of kine to thy votaries." The St. Petersb. Dict. renders it "lebhaft, beweglich."

giver of plenteous food to us; may he, the mighty, bring us (riches) up to our knees.

4. [1]INDRA, the handsome-jawed, has drunk of the dropping *Soma*-beverage cooked with barley, (the offering) of Sudaksha[2] assiduous in sacrifice.

5. Loudly praise that INDRA that he may drink the Soma,—it is this which gives him strength.

Varga XVI. 6. The god, having quaffed its exhilarations, by the strength of the divine (*Soma*) has conquered all worlds.

7. [3]Bring hither for our protection INDRA the conqueror of many, who pervades all your praises;[4]

8. The warrior, whom none oppose and none can harm, the quaffer of the *Soma*, the leader whose deeds cannot be hindered.[5]

9. O thou worthy of our praise, thou who knowest all things, repeatedly give us riches, protect us by the wealth of our enemies.[6]

10. [7]Come to us, INDRA, from thence[8] with food of an hundredfold strength, of a thousandfold strength.

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[1] Sáma Veda, I. 2. 2. 1. 1.

[2] This is explained as the name of a Ṛishi. Benfey takes *sudakshasya prahoshiṇaḥ* as epithets of the Soma, "des kräftigen, aufregenden."

[3] Sáma Veda, I. 2. 2. 3. 6; II. 8. 1. 10. 1.

[4] This verse is addressed by the sacrificer to the praising priest.

[5] Sáma Veda, II. 8. 1. 10. 2.

[6] Sáma Veda, II. 8. 1. 10. 3.

[7] Sáma Veda, I. 3. 1. 3. 2.

[8] *i.e.* from heaven or from our enemies' abode.

11. Ṣakra, let us go, proved in deeds, to deeds; thunderer, cleaver of mountains, let us conquer in battles by thy steeds.[1] Varga XVII.

12. We refresh thee, Ṣatakratu, with our praises, as (the herdsman) the cattle with (different kinds of) pasture.

13. All mortal natures, Ṣatakratu, are moved by desire; we feel wishes, O thunderer.

14. O son of strength, men, uttering their desires, abide happily in thee; none, Indra, surpasses thee.

15. Showerer (of blessings), protect us by thy action, which is most bounteous yet awful, foe-terrifying yet many-cherishing.[2] ✓

16. [3]Rejoice us,[4] Indra, Ṣatakratu, as thou rejoicest in that most glorious exhilaration of the *Soma*; Varga XVIII.

17. That *Soma* of thine, Indra, which is most widely renowned, most destructive of thine enemies, and most renovating to thy strength.

18. Thunderer, smiter of enemies, truthful drinker of the *Soma*, we know (the wealth) which is given by thee to all thy votaries.

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[1] Sáyaṇa says "by steeds given by thee."

[2] So Sáyaṇa, who explains *purandhyá* by *bahúnáṃ dhárayitryá*: but he himself explains the word in v. 35. 8 (*no ratham avá purandhyá*) by *ṣobhanabuddhyá*. I should therefore prefer to translate the verse, "Showerer, protect us by thy care, by thy good providence, which is bounteous and yet awful and foe-terrifying."

[3] Sáma Veda, I. 2. 1. 3. 2.

[4] Benfey takes it "des Rauschs berausche dich."

19. Let our voices praise on every side the (*Soma*) effused to the exhilarated INDRA ; let the priests do honour to the (*Soma*) honoured of all.[1]

20. We invoke, now that the *Soma* is effused, that INDRA in whom all graces are at their height, and in whom the seven associated priests rejoice.[2]

Varga XIX. 21. [3]The gods extended the heaven-revealing sacrifice in the *Trikadruka* days,[4]—may our praises prosper it.

22. Let the *Soma*-drops enter thee as the rivers the sea ; none, INDRA, surpasses thee.[5]

23. INDRA, showerer (of blessings), wakeful one, thou hast attained by thy might the drinking of the *Soma* which enters into thy belly.[6]

24. INDRA, slayer of VṚITRA, may the *Soma* be enough for thy belly, may the drops be enough for thy (various) bodies.[7]

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[1] Sáma Veda, I. 2. 2. 2. 4 ; II. 1. 2. 4. 1.

[2] Sáma Veda, II. 1. 2. 4. 2.

[3] Sáma Veda, II. 1. 2. 4. 3. The verse has already occurred in viii. 13. 18, and Sáyaṇa there took *yajnam* as Indra, sc. *yashtavyam*.

[4] These are the first three days of the *abhiplava*, a religious ceremony which lasts six days and is a part of the *Gavámayana* sacrifice. The first three days are severally called *jyotis*, *go* and *áyus*, the last three *go*, *áyus* and *jyotis*.

[5] Sáma Veda, I. 3. 1. 1. 4 ; II. 8. 2. 2. 1.

[6] Sáma Veda, II. 8. 2. 2. 2.

[7] Sáma Veda, II. 8. 2. 2. 3. Sáyaṇa explains *dhámabhyaḥ* for thy various bodies or splendours, *nánávidhebhyaḥ ṣarírebhyas tava tejobhyo vá*.

25. [1]ṢRUTAKAKSHA sings enough for a horse, enough for a cow, enough for a house of INDRA'S.[2]

26. When our *Soma*-libations are effused, thou art abundantly able[3] (to drink them),—may they be enough for thee, the bounteous.

27. May our praises reach thee, thunderer, even from afar; may we obtain thy (wealth) abundantly. Varga XX.

28. [4]Thou verily lovest to smite the mighty,[5] thou art a hero and firm (in battle), thy mind is to be propitiated (by praise).

29. Lord of great wealth, thy bounty is possessed by all thy worshippers; therefore, INDRA, be also my ally.[6]

30. Be not like a lazy *Brahman*, O lord of food; rejoice thyself by drinking the effused *Soma* mixed with milk.[7]

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[1] Sáma Veda, I. 2. 1. 3. 4, with *gáyata ṣrutakaksha* for *gáyati ṣrutakakshaḥ*.

[2] It is not clear whether these gifts are past or future ones,—Sáyaṇa allows both interpretations. He explains *Indrasya dhámne* as "for a house given by Indra." Benfey takes it as Indra's heaven.

[3] Sáyaṇa takes *bhúshasi* as for *bhavasi*, or as=*prápaya*, "bring us abundant wealth." The St. Petersb. Dict. derives it from *bhúsh* "sich ernstlich bemühen um."

[4] Sáma Veda, I. 3. 1. 4. 10; II. 2. 1. 18. 1.

[5] Benfey takes *vírayu* as "helden-liebend."

[6] Sáma Veda, II. 2. 1. 18. 2.

[7] Sáma Veda, II. 2. 1. 18. 3. *Brahman* is explained here by Sáyaṇa as a Bráhmaṇa, but cf. Haug's Ait. Bráhm. pref. p. 20, and his transl. p. 376.

31. INDRA, let not the threatening prowling (demons) obstruct us at night; let us smite them with thee as our helper.[1]

32. With thee, INDRA, as our helper, let us answer our enemies; thou art ours, we are thine.

33. INDRA, may thy friends, the chanters, worship thee, devoted to thy service and again and again reciting thy praise.

SÚKTA XIII. (XCIII.)

The deity is INDRA, but in the last verse he is associated with the ṚIBHUS; the *Ṛishi* is SUKAKSHA; the metre is *Gáyatrí*.

Varga XXI. 1. Thou risest, O sun, on (the sacrifice of INDRA) the showerer (of blessings), the bountiful giver, famed for his wealth, the benefactor of men;[2]

2. [3]Who cleft the ninety-nine cities[4] by the strength of his arm, and, slayer of VṚITRA, smote AHI.[5]

3. May INDRA, our auspicious friend, milk for us, like a richly-streaming (cow), wealth of horses, kine, and barley.[6]

4. Whatsoever, O Sun, slayer of VṚITRA, thou hast risen upon to-day,—it is all, Indra, under thy power.[7]

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[1] Sáma Veda, I. 2. 1. 4. 4, with *yamata* for *yaman*.

[2] Sáma Veda, I. 2. 1. 4. 1; II. 6. 3. 4. 1. Indra is himself one of the twelve Ádityas.

[3] Sáma Veda, II. 6. 3. 4. 2. [4] Cf. Ṛig V. II. 19. 6.

[5] Sc. the cloud. [6] Sáma Veda, II. 6. 3. 4. 3.

[7] Yajur Veda, 33. 35. Sáma Veda, I. 2. 1. 4. 2.

5. When, swelling in thy might, lord of the good,[1] thou thinkest "I shall not die," that thought of thine is indeed true.

6. Thou goest at once, INDRA, to all those *Soma*-libations which are effused afar or effused near. Varga XXII.

7. We invigorate that (great) INDRA for the slaying of mighty VṚITRA; may he be a bounteous showerer (of wealth).[2]

8. [3]INDRA was created[4] for giving, he, the most mighty, was set over the exhilarating *Soma*; he, the glorious one, the lord of praise, is worthy of the *Soma*.

9. The mighty (INDRA), unassailed by his foes, hastens to confer wealth on his worshippers,—rendered keen by their praises as a weapon, full of strength and invincible.[5]

10. INDRA, worthy of our praise, do thou, hymned by us, make our path plain even in the midst of difficulties, (hear us), MAGHAVAN, if thou lovest us;

11. Thou whose command and rightful empire[6] neither god nor irresistible hero can harm. Varga XXIII.

12. Yea, deity of the handsome jaw, the two goddesses, heaven and earth, both worship thy resistless consuming might.

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[1] According to Sáyaṇa "lord of the *nakshatras*."

[2] Sáma Veda, I. 2. 1. 3. 5; II. 5. 1. 10. 1.

[3] Sáma Veda, II. 5. 1. 10. 2, with *bale* for *made*.

[4] Sáyaṇa adds "by Prajápati at the time of creation."

[5] Sáma Veda, II. 5. 1. 10. 3, with *ugro* for *ṛishwaḥ*.

[6] Sáyaṇa gives another explanation of *swarájya* as *swarga-swámitwa*.

13. It is thou that keepest this bright milk in the black, red, and spotted cows.

14. When all the gods fled in various directions from the splendour of the demon AHI, and when fear of the deer[1] seized them,

15. Then was my INDRA the repeller; then did the smiter of VṚITRA put forth his might, he who hath no existent enemies, the invincible.

Varga XXIV. 16. (Priests), I bring to you men, for great wealth, that renowned and mighty one who utterly destroyed VṚITRA.[2]

17. [3]O thou bearing many names and praised by many, when thou art present at our various *Soma*-libations, may we be endowed with a kine-desiring mind.[4]

18. May the slayer of VṚITRA, to whom many libations are offered, know our desires,—may ṢAKRA hear our praises.[5]

19. Showerer (of blessings), with what coming

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[1] Cf. i. 80. 7; v. 32. 3; 34. 2.

[2] Sáma Veda, I. 3. 1. 2. 5, with *áṣishe* for *á ṣushe*. I should prefer to take *charshaṇínám* as governed by the epithets of Indra, "renowned and mighty amongst men."

[3] Sáma Veda, I. 2. 2. 5. 4.

[4] Sáyaṇa explains this to mean "may we obtain kine." *Gavyayá* should mean "with a desire for milk." Might it be rendered "Come with this mind, with this desire for milk, when thou art present at our *Soma* offerings"?

[5] Sáma Veda, I. 2. 1. 5. 6, reading *bodhanmanáḥ*.

of thine dost thou gladden us, with what coming bringest thou (wealth) to thy worshippers?[1]

20. At whose hymn-accompanied libations does the showerer, the lord of the *Niyuts*,[2] the slayer of VṚITRA, rejoice to drink the *Soma*?

21. Rejoicing (in our oblations), bring us wealth a thousandfold; remember that thou art the giver to thy votary. Varga XXV.

22. These *Soma*-libations with their wives proceed (to INDRA) longing to be drunk; the stale *Soma*, pleasing to the taste, goes to the waters.[3]

23. The sacrificing priests, invigorating (INDRA) by their offerings at the sacrifice, have by their might dismissed him to the *Avabhṛitha*.[4]

24. May those two golden-maned steeds together exulting bring him to our wholesome offering.[5]

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[1] Yajur Veda, 36. 7. Sáma Veda, II. 7. 3. 7. 1.

[2] The *Niyuts* are Váyu's horses, which he is said to have lent to Indra on one occasion in battle.

[3] This is a very obscure verse; Sáyaṇa follows the explanation given by Yáska, *Nir*. v. 18. The epithet *patnīvantaḥ* "with their wives or protectresses" is said to allude to the two kinds of water, the *Vasatīvaryaḥ* and the *Ekadhanáḥ*, used in the *Soma* offerings. (Cf. Ait. Bráhm. ii. 20.) At the time of the Avabhṛitha, or concluding ceremonies of purification, the *ṛijīsha* or stale Soma is thrown into the waters. The epithet *nichumpuṇaḥ*, which Yáska explains *nichamanena priṇáti*, is derived by Mahídhara (Yajur V. 3. 48) from the root *chup* 'lentè incedere,' and similarly the St. Petersb. Dict. explains it 'schlüpfrig.'

[4] Sáma Veda, I. 2. 2. 1. 7, with *vṛidhantaḥ*.

[5] See viii. 32. 29.

25. Resplendent (Agni), these *Soma*-libations are effused for thee, and the clipt grass is spread; bring Indra hither for his worshippers.[1]

Varga XXVI. 26. May he give strength and his brilliant heaven and precious things to thee his worshipper, and to his praising priests; worship Indra.

27. I prepare, Ṣatakratu, thy strong (*Soma*) and all thy praises; be gracious, Indra, to thy hymners.

28. Bring us what is most auspicious, Ṣatakratu, (bring us) food and strength, if thou hast favour to us, Indra.[2]

29. Bring us all blessings, Ṣatakratu, if thou hast favour to us, Indra.

30. Bearing the effused libation, we invoke thee, mightiest slayer of Vṛitra, if thou hast favour to us, Indra.

Varga XXVII. 31. Come with thy steeds to our effused libation, lord of the *Soma*,—come with thy steeds to our effused libation.[3]

32. [4]Indra, Ṣatakratu, mightiest slayer of Vṛitra, thou whose power is known in a twofold way,[5] come with thy steeds to our effused libation.

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[1] Sáma Veda, I. 3. 1. 2. 10, but with some variations.

[2] Sáma Veda, I. 2. 2. 3. 9.

[3] Sáma Veda, I. 2. 2. 1. 6; II. 9. 1. 10. 1.

[4] Sáma Veda, II. 9. 1. 10. 2.

[5] *i.e.* Thou art known in thy terrible form as the slayer of Vṛitra, etc., and in thy merciful form as the protector of the world. Cf. *sup.* 70, 2. The St. Petersb. Dict. explains *dwitá* as 'besonders.'

33. Slayer of VṚITRA, thou art the drinker of these *Soma* juices, come with thy steeds to our effused libation.[1]

34. [2] May INDRA bring to us the bounteous ṚIBHU ṚIBHUKSHAṆA[3] to partake of our sacrificial viands; may he, the mighty, bring the mighty (VÁJA).

ANUVÁKA X.

ADHYÁYA VI. CONTINUED.

SÚKTA I. (XCIV.)

The deities are the MARUTS; the *Ṛishi* is VINDU or PÚTADAKSHA of the family of ANGIRAS; the metre is *Gáyatrí*.

1. [4] The cow[5] (PṚIṢNI), the food-desiring mother of the wealthy MARUTS, drinks (the *Soma*),—she is worthy of all honour, who yokes (the mares) to their chariots, Varga XXVIII.

2. She, in whose presence all the gods observe their functions, and the sun and moon move in peace to enlighten the world.

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[1] Sáma Veda, II. 9. 1. 10. 3.

[2] Sáma Veda, I. 3. 1. 1. 6.

[3] Ṛibhukshaṇa was the eldest and Vája the youngest of the three brothers. The Ṛibhus have a share in the evening libation between Prajápati and Savitṛi, see Ait. Bráhm. iii. 30. This verse is addressed to the Ṛibhus in the evening libation on the ninth day of the Dwádaṣáha ceremony (*ib.* v. 21).

[4] Sáma Veda, I. 2. 2. 1. 5.

[5] Cf. i. 23. 10; ii. 34. 2, etc.

3. Therefore all our priests in their worship always sing the Maruts that they may drink the *Soma*.[1]

4. This *Soma* is effused (by us); the self-resplendent MARUTS drink of it, and the AṢWINS.[2]

5. [3]MITRA, ARYAMAN, and VARUṆA drink (the *Soma*), purified by the straining cloth, abiding in three places,[4] and granting posterity.[5]

6. INDRA also is eager in the morning to drink this effused (*Soma*) mixed with milk, as a priest (to praise the gods).[6]

Varga XXIX. 7. When do the sages flash like waters across (the sky)? when do the MARUTS, pure in vigour, destroyers of enemies, come to our offering?

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[1] Sáyaṇa explains this verse, "all our priests in their worship always sing that (might of the Maruts) that they may drink the Soma; the Maruts (are to be invoked by us)."

[2] Sáma Veda, I. 2. 2. 3. 10; II. 9. 1. 8. 1. The construction would rather indicate that *swarájaḥ* is an epithet of *asya* (*somasya*), not of *marutaḥ*.

[3] Sáma Veda, II. 9. 1. 8. 2.

[4] "The Soma juice, when it is extracted, is poured into the *A'dhavaníya*, a kind of trough. Thence it is poured into a cloth, in order to strain it. This cloth is called *Pavitra* or *Daṣápavitra*. Below the cloth is another trough called *Pútabhrit*" (*Haug*). These are the "three places" of the text.

[5] *Jávataḥ* is a hard word. Sáyaṇa explains it *stutyajanavantam* "having reference to praiseworthy persons"; I have adopted the rendering of the St. Petersburg Dict. "an Nachkommenschaft reich, der Nachkommenschaft geben kann."

[6] Sáma Veda, II. 9. 1. 8. 3.

8. O shall I to-day possess your protection, mighty deities, beautifully bright in yourselves (though unadorned)?

9. (We invoke) those MARUTS to drink our *Soma*, who have spread out all the things of earth and the luminaries of heaven.

10. O MARUTS, I invoke you, resplendent, of pure vigour, to drink this *Soma*.

11. I invoke those MARUTS to drink this *Soma*, who have established heaven and earth.

12. I invoke that band of the MARUTS, abiding in the clouds, the showerers, to drink this *Soma*.

SÚKTA II. (XCV.)

The deity is INDRA; the *Ṛishi* is TIRAṢCHÍ of the family of ANGIRAS; the metre is *Anushṭubh*.

1. O INDRA worthy of praise, when the *Soma* is effused, our songs hasten to thee as a charioteer (to his goal); they low towards thee as cows towards their calves.[1] Varga XXX.

2. INDRA worthy of praise, let the bright *Soma*-libations come to thee; drink thy portion of the beverage; INDRA, in all places it is fit for thee.

3. Drink to thy fill, INDRA, the effused *Soma* brought by the hawk,[2] thou art the lord of all the divine hosts,[3] thou art the self-resplendent.

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[1] Sáma Veda, I. 4. 2. 1. 8.

[2] Cf. i. 80. 2.

[3] Sáyaṇa takes *ṣaṣwatínám* with *viṣám*, as *bahúnáṃ marudgaṇánáṃ sarveshám devagaṇánáṃ cha*.

4. Hear, INDRA, the prayer of TIRAṢCHÍ who worships thee, and satisfy him with wealth bringing gallant offspring and cattle,—for thou art mighty.[1]

5. To him who has made for thee this newest joy-giving hymn, do thou, INDRA, (extend) thine ancient truthful providence to which all hearts are known.[2]

Varga XXXI. 6. Let us praise that INDRA whom our chants and hymns have magnified; we worship him, desirous to honour his many deeds of might.[3]

7. [4]Come let us praise the purified INDRA with a pure *Sáman* and with pure recited hymns; let the pure (*Soma*) mixed with milk gladden him waxing strong.[5]

8. [6]Come to us, INDRA, purified; purified with thy pure protecting hosts;[7] purified establish wealth in us; purified and now worthy of the *Soma*, rejoice.

9. Purified, INDRA, give us wealth; purified give

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[1] Sáma Veda, I. 4. 2. 1. 5; II. 2. 2. 19. 1.

[2] Sáma Veda, II. 2. 2. 19. 2, with *yas ta Indra* for *Indra yas te.*

[3] Sáma Veda, II. 2. 2. 19. 3.

[4] Sáma Veda, I. 4. 2. 1. 9; II. 6. 2. 9. 1, with *ṣuddhaiḥ* in the second line for *ṣuddha.*

[5] Sáyaṇa illustrates this and the following verses by a legend from the Ṣáṭyáyana Bráhmaṇa. Indra, after the slaughter of Vṛitra, being polluted by the guilt of Brahmanicide, begged the Ṛishis to purify him by their Sáman hymns. They accordingly said these verses and he became purified; and they then offered him the Soma, etc.

[6] Sáma Veda, II. 6. 2. 9. 2.

[7] The Maruts.

to thy worshipper precious things; purified thou smitest thy enemies; purified thou desirest to give us food.[1]

SÚKTA III. (XCVI.)

The deity of the hymn is INDRA, except that in the last part of the fourteenth verse the Maruts and in the fifteenth INDRA and BṚIHASPATI are addressed; the *Ṛishi* is DYUTÁNA, the son of the MARUTS, or TIRAṢCHÍ; the metre is *Trishṭubh*, except in the fourth verse, where it is *Viráj*.

1. For him the dawns prolonged their rising; for INDRA the nights uttered auspicious voices by night;[2] for him the waters, the mothers, the seven rivers, stood, offering an easy passage for men to cross over. Varga XXXII.

2. By him the thrower, unaided, were pierced asunder the thrice seven table-lands[3] of the mountains heaped together; neither god nor mortal could do what he, the showerer, in his fullgrown strength has done.

3. INDRA's iron thunderbolt is grasped firmly in his hand; enormous strength resides in his arms; when he goes forth (to battle) there is ample employment for his head and his mouth,[4] and (his followers) rush near him to hear his commands.

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[1] Sáma Veda, II. 6. 2. 9. 3.

[2] Sáyaṇa's explanation is, "All men read the Veda, etc., in the latter half of the night; therefore the voices of the night were auspicious; they studied the Veda under Indra's direction."

[3] For this legend compare *suprà*, p. 150.

[4] *i.e.* his head is employed in fitting the helmet, etc., and his eyes in seeing the enemy; and the mouth issues its various orders.

4. I think thee the most worthy among those worthy of sacrifice; I think thee the overthrower of the imperishable[1] (mountains); I think thee, INDRA, the banner[2] of warriors; I think thee the showerer (of blessings) to men.

5. When, INDRA, thou graspest in thine arms thy pride-humbling thunderbolt to smite AHI, when the mountain-clouds loudly roar and the cows[3] loudly bellow, then the *Brahmans*[4] offer their worship to Indra.

Varga XXXIII. 6. Let us praise that INDRA who produced all these things, to him all beings are subsequent; may we maintain friendship with INDRA by our hymns,[5] let us bring the showerer (of blessings) near us by our praises.

7. [6]All the gods who were thy friends forsook thee, flying away at the snorting of VṚITRA; O INDRA, let there be friendship to thee with the MARUTS;[7] then dost thou conquer all these hostile armies.

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[1] Sáyaṇa adds another interpretation "of the heroes not to be overthrown."

[2] Another but less likely interpretation is "the manifester of thyself to thy worshippers."

[3] The cows are the waters pent within the clouds.

[4] Sáyaṇa explains *brahmáṇaḥ* as "the Bráhmans," or as "the mountains, etc."

[5] Sáyaṇa takes *mitram* as for *maitrîm;* but he offers another interpretation, "let us say by our hymns 'may we be friends with Indra.'"

[6] Sáma Veda, I. 4. 1. 4. 2.

[7] Cf. Ait. Bráhm. iii. 20. The Maruts alone did not leave him.

8. These sixty-three MARUTS[1] were worthy of sacrifice, nourishing thy vigour like cows gathered together; we come to thee, do thou grant us our portion; so will we produce strength in thee by this offering.

9. Thy sharp bow, the host of *Maruts*, and thy thunderbolt who, Indra, has ever withstood? The *Asuras* are weaponless and abandoned by the gods, drive them away by thy discus, O *Ṛijíshin*.[2]

10. Send forth an excellent hymn to great (INDRA), the strong, mighty, and most fortunate, (that he may prosper) my cattle; utter many praises to INDRA who is borne by praise,[3] may he speedily give much wealth to me.

Varga XXXIV.

11. Send forth thy praise to mighty INDRA who is borne by hymns, as (a sailor sends a traveller) in a ship across the rivers; bring to me by thy rites that

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[1] *Triḥ Shashṭiḥ* would properly mean 'thrice sixty,' but Sáyaṇa takes it expressly as sixty-three, and explains it by adding that there were nine companies of the Maruts, each composed of seven. The White Yajur Veda, 17. 81–86 (cf. 39. 7), gives six companies of seven each; and Sáyaṇa in his Comm. on Taitt. Saṃh. i. 5. 11, where he quotes ii. 2. 5, (*saptagaṇá vai Marutaḥ*) similarly gives the same number (42), but with apparently differing names; he adds however, "the other gaṇa is to be sought in another śákhá." Here he quotes five gaṇas from the Saṃhitá, iv. 6. 5; a sixth, he says, is found in a *Khila* or supplementary portion, and the three gaṇas remaining to make up the total of 63 he takes from the Taitt. Áraṇyaka, iv. 24, 25.

[2] Cf. viii. 86. 4.

[3] Cf. i. 30. 5; 61. 4.

wealth which belongs to him renowned and beneficent; may he speedily give much wealth.

12. Perform those rites of thine that INDRA may accept them; praise him to whom praise belongs, worship him with thy service; O priest, adorn thyself, grieve not (for poverty); let INDRA hear thy praise, may he speedily give much wealth.

13. [1]The swift-moving KṚISHṆA with ten thousand (demons) stood on the AṂṢUMATÍ; by his might INDRA caught him snorting (in the water); he, benevolent to man, smote his malicious (bands).[2]

14. "I have seen the swift-moving (demon) lurking in an inaccessible place, in the depths of

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[1] Sáma Veda, I. 4. 1. 4. 1, with *sníhitiṁ nṛimaṇá adhadráḥ* as the last clause.

[2] Sáyaṇa illustrates this and the following verses by a legend that Indra, aided by Bṛihaspati and the Maruts, slew the asura Kṛishṇa, who with 10,000 other asuras had occupied the river Aṃṣumatí, which is said to be the Yamuná. He adds a different legend from the Brihaddevatá, which, however, not being declared by a ṛishi, is not to be implicitly received. (On this cf. Müller's remarks in Var. Lectt.) This other account is to the effect that the Soma, being afraid of Vṛitra, took refuge with the Kurus by the river Aṃṣumatí. Indra followed it with Bṛihaspati and the Maruts, and begged it to return. It however refused, and attempted to resist; but it was ultimately conquered and carried back to the gods, who drank it and in consequence vanquished the demons. *Drapsa* is a common word for Soma, 'the dropping,' and can hardly mean 'swift-moving' as Sáyaṇa takes it. Benfey refers the line to the cloud, taking Aṃṣumatí as the sunlight, "In die Ançumatí sinkt niedereilend, herschreitend mit zehntausenden der schwarze."

the river Aṃṣumatí, (I have seen) Kṛishṇa standing there as (the sun) in a cloud; I appeal to you, showerers; conquer him in battle.[1]"

15. Then the swift-moving one shining forth assumed his own body by the Aṃṣumatí, and Indra with Bṛihaspati as his ally smote the godless[2] hosts as they drew near.

16. [3]As soon as thou wast born, Indra, thou wast an enemy to those seven who had no enemy;[4] thou recoveredst the heavens and earth when concealed (in darkness); thou causest joy to the mighty worlds. Varga XXXV.

17. Thunderer, thou, the resolute one, didst smite that unrivalled might with thy bolt; thou destroyedst Ṣushṇa with thy weapons, thou recoveredst the cows, Indra, by thy wisdom.

18. Thou, showerer, wast the mighty destroyer of the hindrances of thy worshippers; thou didst set free the obstructed rivers, thou didst win the waters which the *Dásas* had mastered.

19. He who noble in his exploits rejoices in the

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[1] This is Indra's speech to the Maruts. I suppose the simile means that, though the demon thinks to conceal himself, he is seen as clearly by Indra as the sun is behind a cloud.

[2] Sáyaṇa explains *adevīḥ* as "not shining, dark," or "not to be praised" (Virgil's "illaudati").

[3] Sáma Veda, I. 4. 1. 4. 4.

[4] Sc. Kṛishṇa, Vṛitra, Namuchi, Ṣambara, etc. Another interpretation is "thou wast an enemy to those who had no enemy, on behalf of the seven sages (the Angirasas), *i.e.* in order to recover their cows."

Soma-libations, he whose wrath cannot be repelled and who is wealthy as the days,[1] he who alone performs the rites for his worshipper,—*he*, the slayer of VṚITRA, men say, is a match for all others.

20. INDRA is the slayer of VṚITRA, the cherisher of men; let us invoke him, worthy of invocation, with an excellent hymn; he is MAGHAVAN, our protector, our encourager, he is the bestower of food that brings fame.

21. As soon as he was born, he, INDRA, the slayer of VṚITRA, the chief of the ṚIBHUS, was worthy to be invoked; he, performing many sacred acts for men, is worthy to be invoked for his friends like the quaffed *Soma*-juice.

SÚKTA IV. (XCVII.)

The deity is INDRA; the *Ṛishi* is REBHA of the family of KAṢYAPA; the metre of the first nine verses is *Bṛihatí*, of the tenth and thirteenth *Atijagatí*, of the eleventh and twelfth *Uparishṭád-bṛihatí*, of the fourteenth *Trishṭubh*, of the fifteenth *Jagatí*.

Varga XXXVI. 1. INDRA, lord of heaven, with those good things which thou hast carried off from the *Asuras* do thou prosper, O MAGHAVAN, thy praiser and those who have spread for thee the clipped grass.[2]

2. Those horses, those cows, that imperishable wealth which thou hast seized (from thy enemies),

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[1] Sáyaṇa adds "wealth is produced in the days, not in the nights."

[2] Sáma Veda, I. 3. 2. 2. 2.

—bestow them on the sacrificer who offers the *Soma* and is liberal to the priests,—not on the niggard.

3. Let him, INDRA, who sleeps away careless of the gods and offering no sacrifices,—let him lose his precious wealth by his own evil courses,[1] and then do thou stow him away in some hidden place.

4. [2]Whether, ṢAKRA, thou art in the far-distant region, or whether, slayer of VṚITRA, thou art in the lower,[3]—the sacrificer longs to bring thee, INDRA, from thence by his hymns as by heaven-going[4] steeds;

5. Or whether thou art in the brightness of heaven, or whether in some region in the midst of the sea, or whether, mightiest slayer of VṚITRA, in some abode in the earth, or whether in the firmament,—come to us.

6. INDRA, drinker of the *Soma*, lord of strength, now that our *Soma*-libations have been effused, do thou gladden us with wholesome food[5] and ample wealth. Varga XXXVII.

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[1] Sáyaṇa adds "by gambling, etc."

[2] Sáma Veda, I. 3. 2. 3. 2.

[3] Whether thou art in the heaven or in the firmament.

[4] Sáyaṇa takes *dyugat* as an instrumental plural with its case-termination dropped. The St. Petersb. Dict. takes it as an adverb "durch den Himmel her."

[5] *Súnṛitávatá* "truthful, right," is also explained "accompanied by truthful words;" Sáyaṇa adds that it really means "accompanied by children." It should rather be "gladden us with generous gifts."

7. Leave us not, INDRA, but share our joy; thou art our protection, thou art our kindred; INDRA, leave us not.[1]

8. Sit with us, INDRA, at the oblation to drink the *Soma*; MAGHAVAN, perform a mighty protection for thy worshipper, (seated) with us at the oblation.

9. Thunderer, neither gods nor mortals equal thee by their acts; thou surpassest all beings by thy might, the gods equal thee not.

10. [2]The assembled (priests) have roused INDRA, the leader, the conqueror in all battles; they have created him (by their hymns) to shine,—him the mightiest in his acts, the smiter of enemies for spoil, the terrible, the most powerful, the stalwart, the furious.

Varga XXXVIII.

11. [3]The REBHAS have together praised INDRA that he may drink the *Soma*; when (they praise) the lord of heaven that he may wax strong (by the oblations), then he, observant of pious rites, is united to his strength and his protecting guards.[4]

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[1] Sáma Veda, I. 3. 2. 2. 8, with *sadhamádye*. Cf. also viii. 3. 1.

[2] Sáma Veda, I. 4. 2. 4. 1; II. 3. 1. 14. 1, with several variations in the second line.

[3] Sáma Veda, II. 3. 1. 14. 3, with *sam u* and *swaḥpatiḥ* for *sam ím* and *swaḥpatim*.

[4] Sc. by the praises of the worshippers he acquires strength, and the Maruts are his guards.

12. [1]At the first sight (the REBHAS) bow to him who is the circumference of the wheel, the priests (worship) with their praise (INDRA) the ram;[2] radiant and unharming, do you also, full of earnestness, sing in his ear with your hymns.

13. Again and again I invoke the strong INDRA, MAGHAVAN, who alone really possesses might, the irresistible; may he draw nigh through our songs, most bounteous and worthy of sacrifice; may he, the thunderer, make all things prosperous for our wealth.[3]

14. INDRA, mightiest ṢAKRA, thou knowest how to destroy those cities (of ṢAMBARA) by thy strength; at thee all worlds tremble, thunderer,—heaven and earth (tremble) with fear.

15. INDRA, hero assuming many forms, may that truthfulness of thine protect me; bear us, thunderer, over our many sins as over waters; when, radiant INDRA, wilt thou give us some wealth, desirable to all, manifold in its kinds?

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[1] Sáma Veda, II. 3. 1. 14. 2, with *abhisware*.

[2] Alluding to the legend of Indra's carrying off Medhátithi in the form of a ram. Cf. i. 51. 1; viii. 2. 40.

[3] Sáma Veda, I. 5. 2. 3. 4, with some variations.

SEVENTH ADHYA'YA.

MAṆḌALA VIII. CONTINUED.

ANUVA'KA X. CONTINUED.

SÚKTA V. (XCVIII.)

The deity is INDRA; the *Rishi* is NṚIMEDHA of the family of ANGIRAS; the metre is *Ushṇih*, but in the seventh, tenth and eleventh verses it is *Kakubh*, and in the ninth and twelfth *Para-ushṇih*.

Varga I. 1. Sing a *Sáman* to INDRA, a *Bṛihat* to the mighty sage, to the performer of religious rites, the all-knowing one who longs for praise.[1]

2. Thou art the conqueror, INDRA; thou hast lighted up the sun; thou art the maker of all, the lord of all the gods, the mighty.[2]

3. [3]Thou hast pervaded the light of the sky,[4] illumining heaven by thy splendour; the gods, INDRA, submissively solicit thy friendship.

4. Come to us, INDRA, beloved one, triumphant,

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[1] Sáma Veda, I. 4. 2. 5. 8; II. 3. 2. 22. 1, with *brahmakṛite* for *dharmakṛite*.

[2] Sáma Veda, II. 3. 2. 22. 2. For *viswadeva* compare suprà V. 82. 7.

[3] Sáma Veda, II. 3. 2. 22. 3.

[4] I have here taken *rochanam divaḥ* in its usual meaning. Sáyaṇa explains the line "thou hast pervaded and illumined by thy light heaven which manifests the sun (as being its receptacle)."

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and whom none can conceal—lord of heaven, vast on all sides as a mountain.[1]

5. Truthful drinker of the *Soma*, thou surpassest heaven and earth; O INDRA, thou art the fosterer of him who prepares the libation, thou art the lord of heaven.[2]

6. [3]Thou, INDRA, art the stormer of many hostile cities, the slayer of the *Dasyu*, the fosterer of man,[4] the lord of heaven.

7. [5]INDRA worthy of hymns, we send our earnest praises[6] to thee as men going by water (splash their friends) with handfuls.[7] Varga II.

8. [8]As the lake (swells) with the rivers, so our praises, O hero, O thunderer, augment thee as thou growest more and more[9] day by day.

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[1] Sáma Veda, I. 5. 1. 1. 3; II. 5. 1. 19. 1.

[2] Sáma Veda, II. 5. 1. 19. 2.

[3] Sáma Veda, II. 5. 1. 19. 3, with *dhartá* for *dartá*.

[4] Sáyaṇa explains *manoḥ* as "the man who offers sacrifice."

[5] Sáma Veda, I. 5. 1. 2. 8; II. 1. 1. 23. 1, with some variations.

[6] Or "desires," "prayers," cf. i. 81. 8.

[7] The schol. adds "in sport." Sáyaṇa, in his Comm. on the corresponding phrase in the Sáma V. (not found in the Bibl. Ind. ed.), *udeva gmanta udabhiḥ*, explains it "as men going by the water, *i.e.* a river, or the waters, *i.e.* the sea (I read in Benfey's quotation *samudralakshanaiḥ*), desire an eightfold gain." Benfey translates it "wir sprengten dir, wie Wellen über Wellen gehn."

[8] Sáma Veda, II. 1. 1. 23. 2.

[9] Sáyaṇa takes *brahmáṇi vavṛidhwaṃsam* "swelling with our praises even more than the lake."

9. [1](The priests) by their hymn yoke in the swift deity's huge broad-yoked chariot the two Indra-bearing steeds yoked at a word.

10. [2]INDRA, all-beholding MAGHAVAN, bring us strength and wealth; (we solicit thee) the host-overpowering champion.[3]

11. [4]Thou hast been our father, O giver of dwellings, thou our mother, O ṢATAKRATU; we pray for that happiness which is thine.

12. Mighty ṢATAKRATU, invoked by many, I praise thee desirous of offerings; do thou give us wealth.[5]

SÚKTA VI. (XCIX.)

The deity and *Ṛishi* are the same; the metre *Prágátha*.

Varga III. 1. Thunderer, thy worshippers, ready with their oblations, have to-day and yesterday made thee drink (the *Soma*); listen, INDRA, here to us who offer thee praise, and come thou to our dwelling.[6]

2. Handsome-jawed lord of steeds, rejoice (in the libation); we pray to thee, thy votaries come to

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[1] Sáma Veda, II. 1. 1. 23. 3, adding *swar-vidá.*

[2] Sáma Veda, I. 5. 1. 2. 7; II. 4. 2. 13. 1.

[3] So Sáyaṇa, supplying *twám áyáchámahe.* The true construction is undoubtedly "bring us a host-overpowering champion," sc. a son.

[4] Sáma Veda, II. 4. 2. 13. 2.

[5] Sáma Veda, II. 4. 2. 13, 3, with *sahaskṛita* for *ṣatakrato.*

[6] Sáma Veda, I. 4. 1. 1. 10; II. 2. 1. 14. 1, with *stomaváhasaḥ* for *-sám.*

thee; INDRA, worthy of praise, may thy food be a pattern and excellent.[1]

3. [2]As the gathering (rays) proceed to the sun, so (the MARUTS proceed) to INDRA, and by their power divide all his treasures among those who have been or will be born; may we meditate on our share.[3]

4. Praise him the bestower of wealth, whose gifts are never evil; INDRA's gifts are fortunate; he directs his mind to the gift and mars not the desire of his worshipper.[4]

5. INDRA, thou conquerest in battles all opposing hosts; O opposer who beatest down those who would oppose, thou art the smiter of the wicked,

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[1] Sáma Veda, II. 2. 1. 14. 2, with *ukthya* for *ukthyá*. Sáyaṇa takes *upamáni* as *upamána-bhútáni*; it means rather 'magnificent.'

[2] Sáma Veda, I. 3. 2. 3. 5; II. 5. 2. 14. 1, reading *játo janimáni* and *dídhimaḥ*. Yajur Veda, 33, 41.

[3] This is an obscure verse and Yáska's interpretation (*Nir.* vi. 8) throws but little light. Sáyaṇa gives another explanation, in which he takes *bhakshata* as=*bhajata*, and not as=*vibhajante*, "(O worshippers), as the gathering (rays) proceed to the sun, so do you enjoy all the wealth of Indra; and let us possess like an inheritance the treasures which by his power (he distributes) to him that has been or will be born." Mahídhara's explanation seems much simpler and better, "the gathering (rays) proceeding to the sun distribute all Indra's treasures (to living beings, sc. as rain, corn, etc.); may we too by our power leave those treasures as an inheritance to him who has been or will be born."

[4] Sáma Veda, II. 5. 2. 14. 2, with *alarshirátim* for *anarṣarátim*.

the bringer (of evil to thine enemies), and the destroyer of all.[1]

6. [2]Heaven and earth follow thy destructive energy as mothers their child; since thou smitest Vṛitra, all the hostile hosts, Indra, faint[3] at thy wrath.

7. (Worshippers), summon hither for protection him who never grows old, the repeller (of enemies), himself never repelled, the swift conqueror, the driver, the best of charioteers, unharmed of any, the augmenter of water.[4]

8. We solicit for our protection Indra, the consecrator of others[5] but himself consecrated by none,

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[1] Sáma Veda, I. 4. 1. 2. 9; II. 8. 1. 8. 1, with *vṛitratúḥ* for *viṣwatúḥ*. Yajur Veda, 33, 66. Mahídhara takes *túrya* as an imperative=*máraya*, not as a vocative.

[2] Sáma Veda, II. 8. 1. 8. 2. Yajur Vedá, 33, 67.

[3] The texts of Ṛ.V., S.V., and Y.V. read *ṣnathayanta*, which properly means "to kill," but must here have a passive meaning. Sáyaṇa and Mahídhara read *ṣrathayanta*, which they explain *khinná bhavanti*, "they are wearied, afflicted." Benfey translates it "sinkt kraftlos," and adds in Gloss. "*çnath* hat hier wohl unzweifelhaft die Bed. von *çrath* 'laxari' 'erschlaffen.'" *Ṣrathayanta* is probably the right reading.

[4] Sáma Veda, I. 3. 2. 5. 1.

[5] Mahídhara (Yaj. V. 12. 110) explains *ishkartáram* as *yajnanishpádakam*, but Sáyaṇa takes it as *ṣatrúṇam* (?) *saṃskartáram*. As one of the meanings of *saṃskára* is the investiture with the sacred thread, and *vrátya* is the name for one in whose youth the customary observances have been omitted and who has not received his investiture with the sacred thread, the epithet

produced by strength,[1] possessing an hundredfold protection, possessing hundredfold knowledge, a common deity to many, hiding treasures in his storehouse and sending wealth (to his votaries).

SÚKTA VII. (C.)

The deity is INDRA, except in the tenth and eleventh verses, where it is VÁCH; the *Ṛishi* is NEMA of the family of BHṚIGU, except in vv. 4, 5, where it is said to be INDRA; the metre is *Trishṭubh* except in the sixth verse, where it is *Jagati*, and in the seventh, eighth and ninth, where it is *Anushṭubh*.

1. I here go before thee[2] with my son, the VIṢWE DEVAS follow after me; if, INDRA, thou keepest wealth for me, then put forth thy strength on my side.[3] Varga IV.

2. I offer the beverage of the exhilarating drink first to thee, let the effused enjoyable *Soma* be placed within thee; be thou a friend on my right hand, then will we two smite our many enemies.

3. Offer fervently, my war-loving companions, true praise to INDRA, if he truly exists; NEMA says "verily there is no INDRA;" who has ever seen him? whom shall we praise?

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anishkṛitam may perhaps illustrate the application of the term *vrátya* to the supreme Being in Praṣna Upan. ii. 11, cf. Ṣankara's comm. "*prathamajatwád anyasya samskartur abhávád asaṃskṛito vrátyas twam swabhávata eva ṣuddhaḥ.*" Grassmann explains *ishkartáram anishkṛitam* as 'director, thyself undirected.'

[1] Cf. viii. 90. 2.

[2] Sáyaṇa adds "to conquer my enemies."

[3] *i.e.* if thou wishest to give me the wealth of my enemies, come and help me to overcome them.

4. (INDRA speaks) "Here I am, worshipper, behold me here; I overpower all beings by my might; the offerers of sacrifice magnify me by their praises; I, the shatterer, shatter the worlds.

5. "When the lovers of sacrifice ascended to me sitting alone on the back[1] of my well-loved (firmament), then my mind verily proclaimed to my heart, 'my friends with their children are crying to me.'"

6. Verily all those deeds of thine, MAGHAVAN, are to be proclaimed, which thou hast achieved for him who offers libations in the sacrifices; that wealth of PARÁVAT,[2] collected by many,[3] thou hast opened to ṢARABHA, the kinsman of the *Ṛishi.*

Varga V. 7. Haste now severally forward; he is not here who stopped your way,—has not INDRA let fall his thunderbolt in the very vitals of that enemy?[4]

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[1] *Haryatasya pṛishṭhe* is explained by the Schol. as *kántasya antarikshasya pṛishṭhe.* Cf. Plato, Phædrus, ἐπὶ τῷ τοῦ οὐρανοῦ νώτῳ.

[2] Sáyaṇa only adds "a certain enemy so called." *Párávata* probably means "brought from afar."

[3] Sáyaṇa takes *puru-sambhṛitam* adverbially (but perhaps only as an alternative rendering, see var. lect.); "that wealth of Parávat thou hast opened to Ṣarabha, so that it now is collected by many." He only adds that Ṣarabha was a Ṛishi.

[4] I have ventured to give an independent version of this verse, as I do not quite understand Sáyaṇa's Comment. He apparently reads *ni* for the *na* of the second line, and seems to explain the verse: "that enemy who was running forward and stayed not apart and did not hinder you,—Indra has thrown (*nyapípatat*) his bolt in the vitals of that enemy."

8. Suparṇa, rushing swift as thought, passed through the iron city; then having gone to heaven he brought the *Soma* to the thunderer.[1]

9. The thunderbolt lies in the midst of the sea, covered with the waters; (the foes) flying in front of the battle bring offerings of submission to it.

10. When Vách, the queen, the gladdener of the gods, sits down (in the sacrifice) uttering things not to be understood, she milks water and food for the four quarters (of the earth); whither now is her best portion gone?[2]

11. [3]The gods produced the goddess Vách; her

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[1] This alludes to the legend of the Gáyatrí as a bird fetching the Soma from heaven. Sáyaṇa explains *áyasím* "iron" as *hiraṇmayím* "golden," in allusion no doubt to the other legend which represents the cities of the demons as made of iron on the earth, silver in the firmament, and gold in heaven (Ait. Bráhm. i. 23).

[2] Sáyaṇa quotes the Nirukta xi. 28, and explains *Vách* here as the thunder (cf. viii. 69. 14); by the "best portion" he understands the rain, "which sinks in the earth or is taken up by the sun's rays." The verse appears to mean the same as Tennyson's lines in the "Talking Oak":

> "Low thunders bring the mellow rain
> Which makes me broad and deep."

The sacrifice brings rain ushered in by thunder; and then it is asked "whither is the thunder gone now that it has passed?"

[3] Sáyaṇa adds to explain this verse, "the thunder entering into all beings, becomes the speaker of moral truth," *eshá mádhyamiká vák sarvapráṇyantargatá dharmábhivádiní bhavati.*

do animals of every kind[1] utter; may she, VÁCH, the all-gladdening cow, yielding meat and drink, come to us, worthily praised.

12. O VISHṆU my friend, stride forth lustily; O heaven, give room to contain the thunderbolt;[2] let us smite VṚITRA, let us open the rivers; let them flow, set free, at the command of INDRA.

SÚKTA VIII. (CI.)

The deities of the first four verses and part of the fifth are MITRA and VARUṆA; of the rest of the fifth and the sixth the ÁDITYAS, of the seventh and eighth the AṢWINS, of the ninth and tenth VÁYU, of the eleventh and twelfth SÚRYA, of the thirteenth USHAS or SÚRYAPRABHÁ, of the fourteenth PAVAMÁNA (VÁYU), of the fifteenth and sixteenth the Cow. The *Ṛishi* is JAMADAGNI of the family of BHṚIGU; the metre of the first, second, fifth, sixth, seventh, eighth, ninth, tenth, eleventh, and twelfth verses is *Prágátha*; of the third *Gáyatri*; of the fourth *Satobrihati*; of the thirteenth *Bṛihati*; of the fourteenth, fifteenth and sixteenth *Trishṭubh*.

Varga VI. 1. That man verily consecrates the oblation for the sacrifice, who brings quickly MITRA and VARUṆA to the offerer for the attainment of his desires.[1]

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[1] Sáyaṇa adds "whether their utterance be articulate or inarticulate."

[2] Sáyaṇa here quotes the following passage from the Brihaddevatá. "Vṛitra had enveloped the three worlds and stood there in his fierce energy; Indra could not conquer him, and he went to Vishṇu and said, 'I will smite Vṛitra, do thou stride forth and stand by my side, and let the heavens give room for my uplifted thunderbolt.' Vishṇu consented and did so, and the heavens gave an open space. All this is related in this verse."

2. Those two leaders of rites, great in might, far-seeing, resplendent, and most far-hearing, perform their deeds, like two arms,[2] by the help of the rays of the sun.

3. MITRA and VARUṆA, he who hastens to appear before you, becomes the messenger of the gods; he wears an iron[3] helmet, he exults in his wealth.

4. He who has no pleasure in questioning, nor in repeated calling nor in dialogue,—defend us to-day from him and from his encounter, defend us from his arms.

5. [4]O thou rich in offerings, sing to MITRA, sing to ARYAMAN, a reverential hymn produced in the sacrificial chamber;[5] sing a propitiating address to VARUṆA; sing a hymn of praise to the kings.[6]

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[1] Yajur Veda, 33, 87. Mahídhara differs from Sáyaṇa in his explanation, and gives it thus: "Verily that man who worships Mitra and Varuṇa for the attainment of his desires and the giving of oblations, becomes thereby perfectly tranquil and able to perform the sacrifice" (*ṛidhag devatátaye*).

[2] Sáyaṇa adds, as an explanation, "that is, they obtain the sacrifice as the arms accomplish an object."

[3] Sáyaṇa says "golden," as often elsewhere (*ayas-ṣirshá*).

[4] Sáma Veda, I. 3. 2. 2. 3, with *varúthye* for *varúthyam*.

[5] Sáyaṇa explains *varúthyam* as *yajnagṛihe bhavam*; the St. Petersb. Dict. gives it as "Schutz gewährend."

[6] Sc. Mitra, Aryaman and Varuṇa.

Varga VII. 6. It was these who sent the red victory-giving[1] *Vasu*,[2] the one son of the three (worlds); they, the invincible, the immortal, overlook the abodes of men.

7. O associated NÁSATYAS, come both of you to my uplifted glorious praises and my rites, come to partake of my offerings.

8. Deities rich in food, when we solicit your bounty, that (wealth) which demons cannot thwart, —then, helping[3] our praise directed to the east, come, leaders of rites, worshipped by JAMADAGNI.

9. Come, VÁYU, to our heaven-reaching sacrifice with its beautiful hymns of praise; this bright *Soma* has been kept for thee, poured out upon the middle of the straining cloth.[4]

10. The ministrant priest comes[5] by the straightest paths, he brings the oblations for thy enjoyment;

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[1] Elsewhere Sáyaṇa explains *jenya* when connected with *vasu* as *jetavya*, "what is to be conquered or won," cf. ii. 5. 1, vii. 74. 3; here he takes it actively as *jayasádhanam*. The St.-Petersb. Dict. explains it as "edel von Abkunft, γενναῖος, ächt, wahr."

[2] Sáyaṇa by his explanation *vásakam* seems here to take *Vasu* as for *Vasum*, sc. the Sun, as one of the Vasus, as he adds "they send him for the dispelling of the darkness of the three worlds." But it would be more natural to take it in its ordinary meaning 'wealth,' i.e. gold. "It was these who sent the red gold victory-giving," or "the reward of victory."

[3] Perhaps rather "inspiring," cf. iv. 6. 1.

[4] Yajur Veda, 33, 85.

[5] *i.e.* from the *havirdhána*, a cart for the Soma.

then, lord of the *Niyut* steeds, drink of both kinds, the *Soma* pure and that mixed with milk.

11. Verily thou art great, O Sun; verily, ÁDITYA, thou art great; the greatness of thee, the great one, is praised; verily thou art great, O god.[1] Varga VIII.

12. [2]Verily, O Sun, thou art great in fame; O god, thou art indeed mighty among the gods in might; thou art the slayer of the *Asuras*,[3] and the preceptor (of the gods); thy glory is widespread and to be marred by none.

13. She[4] who was created beautiful and bright, bending downwards and receiving all praise, has been seen within (the world), like a brindled cow, advancing to the ten regions (spread out) like arms.

14. [5]Three kinds of creatures went to destruction;

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[1] Sáma Veda, I. 3. 2. 4. 4; II. 9. 1. 9. 1. with *panishṭama mahnná* for *panasyate addhá*. Yajur Veda, 33. 39.

[2] Sáma Veda, II. 9. 1. 9. 2. Yajur Veda, 33. 40.

[3] Sáyaṇa explains *asuryaḥ* by *asuráṇám hantá*; Mahídhara takes it "beneficent to living beings." The true meaning is no doubt that given in the St. Petersb. Dict. "unkörperlich, geistlich, göttlich."

[4] This is explained to be Ushas, the dawn, or the light of the Sun.

[5] This very obscure verse is explained in the Ṣatapatha Bráhmaṇa, ii. 5. 1, which gives a legend to the effect that Prajápati desired to create, and after intense meditation produced in succession three kinds of creatures—birds, small snakes (*sarísṛipa*), and serpents; but they all died. He then reflected on the cause of the failure; and, perceiving it to be the want of nourishment, he caused milk to be produced in his own breasts. After this he

the others came before AGNI; the mighty one[1] (the Sun) stood within the worlds; (VÁYU), the purifier, entered the quarters of the sky.

15. (She who is) the mother of the RUDRAS, the daughter of the VASUS, the sister of the ÁDITYAS, the home of ambrosia,—I have spoken to men of understanding,—kill not *her*, the sinless inviolate cow.

16. The divine cow, who herself utters speech and gives speech to others,[2] who comes attended by every kind of utterance, who helps me for my worship of the gods,—it is only the fool who abandons her.

SÚKTA IX. (CII.)

The deity is AGNI; the metre is *Gáyatri*; the *Ṛishi* is PRAYOGA of the family of BHṚIGU or AGNI BÁRHASPATYA or PÁVAKA, or one or both of the two AGNIS, the sons of SAHAS, called GṚIHAPATI and YAVISHṬHA.

Varga IX. 1. Divine AGNI, the ever young, the wise, the protector of the household, it is thou who givest abundant food to the worshipper.

2. Resplendent one, do thou, the all-knower, bring the gods hither with this our reverential hymn of praise.

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created a fourth kind which were thus fed and lived. The 'others' are those which thus survived.

[1] 'The mighty one' is explained as the Sun. Sáyaṇa, however, adds that others (as, *e.g.* the Ṣatapatha Bráhmaṇa) take it as Prajápati.

[2] Sáyaṇa adds that men are silent while they are hungry, but begin to speak when they have eaten food.

3. O ever youthful one, with thee as our ally, the sender of wealth, we overcome (our enemies) for the attainment of food.

4. [1]Like AURVA BHṚIGU[2] and like APNAVÁNA,[3] I invoke the pure AGNI, dwelling in the midst of the sea.[4]

5. I invoke AGNI dwelling in the midst of the sea, the wise one, roaring like the wind, mighty, with a voice like PARJANYA'S.

6. I invoke AGNI dwelling in the midst of the sea, like the energy[5] of SAVITṚI, like the enjoyments granted by BHAGA.[6] Varga X.

7. [7](Draw) near to AGNI the strong, the mightiest,

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[1] Sáma Veda, I. 1. 1. 2. 8.

[2] For the legend of Aurva, the descendant of Bhṛigu (he is sometimes called the son, sometimes the grandson, and sometimes only the descendant), see Muir's *Sanskrit Texts*, i. 447, 476. He became the submarine fire. Benfey takes *Aurvabhṛigu* as a dwandwa compound, "like Aurva and Bhṛigu."

[3] We have Apnaváua mentioned as one of the Bhṛigus in iv. 7. 1.

[4] Sáyaṇa explains *samudravásasam* by *samudramadhyavartinam*. It should properly mean "clothed or hidden by the sea."

[5] Sáyaṇa only explains *savam savituḥ* by *prerakasya devasya prasavam*, but cf. viii. 100. 12.

[6] Sáyaṇa only explains *Bhagasyeva bhujim* by *Bhagákhyasya devasya bhogam iva*. The St. Petersburg Dict. explains *bhuji* "Gewährung von Genuss, Gunst,"—i.e. "like the favour of Bhaga."

[7] Sáma Veda, I. 1. 1. 3. 1; II. 3. 1. 20. 1.

him who expands (with his flames), the grandson of the invincible ones.[1]

8. (Draw near) that he may deal with us as a carpenter deals with the timber he has to cut; may we become renowned by his skill.[2]

9. Among the gods AGNI has to do with all the successes (of men); may he come to us with abundance of food.[3]

10. Praise at our rite AGNI, the most glorious of all ministrant priests, the foremost in the sacrifices.

Varga XI. 11. (Praise him) the dweller in the sacrifice, of purifying radiance, who shines, the chief of the gods and omniscient, in the houses (of the sacrificers).

12. O priest, glorify him, who is welcome and strong as a horse, and who like a friend conquers all our foes.[4]

13. [5]The sister praises of the worshipper rise to thee, proclaiming thy glories; they stand kindling thee in the presence of *Váyu*.[6]

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[1] Sáyaṇa takes *adhwaráṇám* as *ahiṃsyánám balinám*. Benfey's transl. is far better, "Eurem Agni, dem Segnenden, ihm dem Opferversehendsten, dem stärkereichen Enkel zu" (rufen wir an.)

[2] Sáma Veda, II. 3. 1. 20. 2.

[3] Sáma Veda, II. 3. 1. 20. 3.

[4] The St. Petersburg Dict. explains *yátayajjanam* "die Leute vereinigend."

[5] Sáma Veda, I. 1. 1. 2. 3; II. 7. 2. 14. 1.

[6] Sáyaṇa explains *aníke* as *samípe twám samedhayantyas*. Benfey takes *váyor aníke* "im Windesstrom."

14. [1]The waters find their place in him,[2] for whom the triple-jointed grass is spread unlimited and untied[3] (in the sacrifice).

15. [4]Auspicious is the place of the god who pours forth all desires with his inviolable protections; auspicious is his appearance like the Sun's.

16. Divine AGNI, blazing with radiance, through our oblations of *ghí*, bear (our sacrifice) to the gods and offer it. Varga XII.

17. The gods, as mothers, have borne thee ANGIRAS, the seer, the immortal, the bearer of the oblation.

18. The gods seat thee in thy place,[5] O wise AGNI, the seer, the messenger, the most excellent, the bearer of the oblation.

19. No cow is mine, and no axe is at hand to cleave wood, but yet I bring both these to thee.

20. [6]Most youthful (AGNI), when we offer any kinds of timber to thee, do thou accept them all.[7]

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[1] Sáma Veda, II. 7. 2. 14. 2.

[2] The waters rest in Agni, who abides as lightning in the firmament.

[3] Sáyaṇa does not explain *tridhátu,* but in the Sáma Veda he explains it by *triparvan.* He adds that the sacred grass is not tied in bundles in the sacrifice.

[4] Sáma Veda, II. 7. 2. 14. 3.

[5] For *ni shedire* cf. iv. 7. 5.

[6] This is partly found in Yajur Veda, 11, 73.

[7] Sáyaṇa here quotes a passage from the Taittiríya Saṃh. v. 1. 10, to the effect that in ancient times they only offered to Agni wood cut with the axe, until the ṛishi Prayoga by this verse caused him to accept wood blown down by the wind or by other accidents.

21. Whatever timber the ant has gnawed, whatever the emmet has infested,—may it all be welcome to thee as *ghí*.[1]

22. Let a man, when he kindles Agni, perform the ceremony with a (devout) mind; he kindles him with the priests.[2]

Súkta X. (CIII.)

The deity is Agni, who is associated with the Maruts in the last verse; the *Ṛishi* is Sobhari of the family of Kaṇwa; the metre of the first four verses and the sixth is *Bṛihatí*, of the fifth *Virádṛúpá*, of the seventh, ninth, eleventh, and thirteenth *satobṛihatí*, of the eighth and twelfth *kakubh*, of the tenth *hrasíyasí*, of the fourteenth *anushṭubh*.

Varga XIII. 1. [3]He, in whom they offer the sacrifices, has appeared,—he who knows all ways; our praises rise to Agni, auspiciously born, the helper of the *Árya*.[4]

2. [5]Agni, when invoked by Divodása, ran along the mother Earth as with might, towards the gods; he took his place in the height of heaven.[6]

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[1] Yajur Veda, 11, 74.

[2] Sáma Veda, I. 1. 1. 2. 9, with *indhe* for *ídhe*.

[3] Sáma Veda, I. 1. 1. 5. 3; II. 7. 1. 11. 1, with *nakshantu* for *nakshanta*.

[4] *Árya* here seems to mean the member of the Áryan race as opposed to the non-Áryan. Sáyaṇa explains it by *uttamavarṇa*, a man of the highest caste.

[5] Sáma Veda, I. 1. 1. 5. 7; II. 7. 1. 11. 3, with *deva Indraḥ* for *deván achchhá*, and *ṣarmaṇi* for *sánavi*.

[6] This is an obscure verse, and Sáyaṇa does not explain it at all clearly. The Sáma Veda text takes *na* not as a negative,

3. Since men tremble before those who perform the sacred sacrifices, therefore do ye devoutly worship in the solemn rite AGNI the bestower of thousands of kine.[1]

4. [2]AGNI, bestower of dwellings, that mortal whom thou wishest to lead to wealth, and who gives offerings to thee, possesses of himself a strong son, a reciter of hymns and a lord of great wealth.[3]

5. Lord of vast wealth, he (thy worshipper) spoils with his steed food laid up even in strongholds, he possesses imperishable wealth; in thee divine we ever possess all desirable treasures.

6. To him the invoker of the gods, who ever rejoicing distributes all wealth to men,—to AGNI proceed our praises like the principal cups of the exhilarating *Soma*.[4] Varga XIV.

7. [5]The liberal worshippers with their hymns honour thee harnessed to the car like a horse;[6]

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but as 'like,' *deva Indro na*. Sáyaṇa here leaves *pravivávṛite* unexplained; the Comm. on the S. V. explains it *anyarúpam karoti*. I have followed the translation suggested by the St. Petersb. Dict.

[1] Sáma Veda, II 7. 1. 11. 2.

[2] Sáma Veda, I. 1. 2. 1. 4, with *yaḥ* for *yam*.

[3] *Sahasraposhinam* explained as *bahudhanam*, but literally meaning 'nourisher of thousands.'

[4] Sáma Veda, I. 1. 1. 4. 10; II. 7. 3. 5. 1.

[5] Sáma Veda, II. 7. 3. 5. 2.

[6] This alludes to the common idea that the chariots of the gods are yoked by the praises of their worshippers.

graceful lord of men, grant wealth to us rich in children and grandchildren.[1]

8. Singers of hymns, sing aloud to the mighty Agni, most bounteous, observant of truth and radiant with brightness.[2]

9. The wealthy and glorious (Agni), when invoked and kindled, pours forth on his votaries abundance of food with children; may his ever fresh favour continually come to us with all kinds of food.[3]

10. Praise, singer of hymns,[4] the guest, Agni, the dearest of the dear, the driver of chariots.

Varga XV. 11. (Praise him) the knower, worthy of the sacrifice, who brings to us treasures which have come up (from the depths) and are far-renowned,[5]—whose (flames), as he hastens to wage the battle by means of our sacred rite,[6] are hard to be passed through as waves rushing down a declivity.

12. [7]May none hinder Agni from coming to us,

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[1] So Sáyaṇa; but the Pada text takes *ubhe* and *toke* as dual, see Benfey's note.

[2] Sáma Veda, I. 2. 1. 2. 1; II. 2. 2. 17. 1.

[3] Sáma Veda, II. 2. 2. 17. 2, with *bhavíyasí* for *navíyasí*.

[4] Sáyaṇa explains *ásáva* as *stotṛi*; the St. Petersb. Dict. takes it as 'Somatrankbereiter.'

[5] Sáyaṇa explains *niditá* by *ṣrutáni*. The St. Petersb. Dict. gives it as "verwahrt, versteckt."

[6] *Dhiyá* is explained by *karmaṇá*. The offering is supposed to give the god strength for the battle.

[7] Sáma Veda, I. 2. 1. 2. 4, reading *hṛiṇíthá atithim* for *hṛiṇítám atithiḥ*.

our guest, the giver of dwellings, praised by many, —(Agni) who is the excellent invoker of the gods, who offers an excellent sacrifice.

13. Agni, giver of dwellings, let not those come to harm, who approach thee in whatsoever manner with hymns of praise; the worshipper who offers his libation and duly performs the rite praises thee that thou mayst be the bearer of the sacrifice.

14. Agni, who hast the Maruts as thy friends, come with the Rudras to drink the *Soma*; come to the praises of Sobhari; delight thyself at our solemn rite.

MAṆḌALA IX.

ANUVÁKA I.

ASHṬAKA VI. Continued.

ADHYÁYA VII. Continued.

Súkta I. (I.)

The *Rishi* is Maduchchhandas, of the family of Viṣwámitra, the deity, as of the entire ninth *Maṇḍala* (except hymn 5 and part of hymns 66 and 67) is Soma Pavamána; the metre is *Gáyatrí*.

1. Flow, Soma, in a most sweet and exhilarating stream, effused for Indra to drink.[1] Varga XVI.

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[1] Sáma Veda, I. 5. 2. 4. 2; II. 1. 1. 15. 1. Yajur Veda, XXVI. 25.

2. [1]The all-beholding destroyer of *Rákshasas* has stepped upon his gold-smitten birthplace,[2] united with the wooden cask.

3. Be the lavish giver of wealth, most bounteous, the destroyer of enemies; bestow on us the riches of the affluent.[3]

4. Come with food to the sacrifice of the mighty gods, and bring to us strength and sustenance.

5. To thee we come, O dropping (SOMA); for thee only is this our worship day by day, our prayers are to thee, none other.

Varga XVII. 6. The daughter of the Sun purifies thy gushing streams through the eternal outstretched hair.[4]

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[1] Sáma Veda, II. 1. 1. 15. 2. Yajur Veda, XXVI. 26, with *ayohate droṇe* for *ayohatam druṇá*.

[2] Sáyaṇa explains *druṇá* as a wooden cask (*droṇakalaśa*), or the planks of the *Soma*-press, and *ayohatam* as "smitten with gold." The word occurs IX. 80. 2, and is there explained as "fashioned by a golden hand." Stevenson gives "beat by the fingers with gold rings," adding as a note, "the Brahmans who perform these ceremonies must all wear a kind of flattened gold ring." Mahídhara takes it as "fabricated by a carpenter with an iron tool." Sáyaṇa quotes a Bráhmaṇa, *hiraṇyapáṇir abhishuṇoti*, "golden-handed he presses out the soma."

[3] Sáma Veda, II. 1. 1. 15. 3.

[4] The daughter of the Sun is explained as *śraddhá*, "faith," according to the text of the Vája-saneyins, "Verily śraddhá is the daughter of the Sun, she purifies him." The hair is the hair-sieve used for straining the *soma* juice.

7. The ten sister-fingers seize thee in the sacrifice, on the final day (of the oblation).[1]

8. The fingers press the *Soma*, they squeeze it glittering like a water-skin; its juice becomes threefold,[2] enemy-averting.

9. The inviolable kine mingle this fresh *Soma* with their milk for INDRA to drink.

10. In the exhilaration of this draught the hero INDRA smites all his enemies and bestows wealth (on his worshippers).

SÚKTA II. (II.)

The *Ṛishi* is MEDHÁTITHI of the family of KAṆWA; the deity and metre as before.

1. Flow on, *Soma*, seeking the gods, hastening on in thy purifying course; enter INDRA, O *Indu*, the showerer.[3] Varga XVIII.

2. O *Indu*, do thou, the mighty showerer (of blessings), most glorious upholder, send us food, and sit down in thine own place.[4]

3. The stream of the effused creative *Soma* milks

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[1] *Párye divi* is explained by Sáyaṇa as *sautye 'hani*, "on the day of the Soma effusion"; but in VI. 26. 1. he explains *párye ahan* as "in the final day," or "in the time of extremity."

[2] Literally "in three places," *sc.* as filling the three vessels, the *droṇakalaśa*, the *ádhavaníya*, and the *pútabhṛit*.

[3] Sáma Veda, II. 4. 1. 3. 1.

[4] Sáma Veda, II. 4. 1. 3. 2.

out the joy-giving ambrosia; the accomplisher of holy rites veils itself in the waters.[1]

4. (*Soma*), when thou wilt veil thyself in the milk, the mighty streaming waters flow to thee, the mighty one.[2]

5. The juice-distilling *Soma*, the sustainer, the supporter of heaven, is purified in the water,—favouring us, (it is poured) into the straining cloth.[3]

Varga XIX. 6. [4]The mighty golden-hued showerer of blessings utters a sound as it drops, beautiful as a friend[5]; it shines (in the heavens) with the sun.

7. O INDU, by thy power the busy voices are hallowed which adorn thee as thou droppest for our exhilaration.[6]

8. We ask thee for exhilaration, thee the giver of the highest world to thy foe-crushing worshipper, —great are thy praises.[7]

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[1] Sáma Veda, II. 4. 1. 3. 3. Sáyaṇa explains the last clause as referring to the *Vasatívarí* water with which the *Soma* plants are sprinkled.

[2] Sáma Veda, II. 4. 1. 3. 4.

[3] Sáma Veda, II. 4. 1. 3. 5.

[4] Sáma Veda, I. 6. 1. 2. 1; II. 4. 1. 3. 6, reading *didyute* for *rochate*.

[5] *Mitro no*, which Sáyaṇa explains as *yathá sakhá*. Benfey takes it "wie Mitra wunderbar, glänzend."

[6] Sáma Veda, II. 4. 1. 3. 7, but with *Indra* for *Indo*.

[7] Sáma Veda, II. 4. 1. 3. 8, but with *praśastaye mahe* for *praśastayo mahíh*.

9. INDU, do thou, longing for INDRA, stream upon us with a shower of ambrosia, like a raining cloud.[1]

10. INDU, thou art the giver of kine, of children, of horses, and of food; thou art the primeval soul of the sacrifice.[2]

SÚKTA III. (III.)

The *Ṛishi* is S'UNAḤS'EPA, the son of AJIGARTA; the deity and metre as before.

1. This divine immortal (*Soma*) hastens as a bird to settle on the sacrificial vessels.[3] Varga XX.

2. This divine (*Soma*), expressed by the fingers, and dropping inviolable, rushes against the enemies.[4]

3. This divine (*Soma*), as it drops, is adorned (with hymns) by the sacrifice-desiring priests as a horse for battle.[5]

4. This strong one, as it drops, seems to encompass all desirable things with its power and seeks to bestow them upon us.[6]

5. This divine (*Soma*), as it drops, prepares its chariot (to come to us); it flings us our boons, it utters a sound.[7]

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[1] Sáma Veda, II. 4. 1. 3. 10. but with *indriyam* for *indrayuḥ*, which the Schol. explains as "enjoyed by Indra."

[2] Sáma Veda, II. 4. 1. 3. 9.

[3] Sáma Veda, II. 5. 2. 2. 1. The *droṇas* are the large troughs called *Droṇakalaśa*.

[4] Sáma Veda, II. 5. 2. 2. 6. Benfey takes *ati hwáransi dhávati* as "hastens down the declivities."

[5] Sáma Veda, II. 5. 2. 2. 5.

[6] Sáma Veda, II. 5. 2. 2. 3.

[7] Sáma Veda, II. 5. 2. 2. 4.

Varga XXI. 6. This divine (*Soma*), praised by the priests and giving wealth to the worshipper, plunges into the waters.[1]

7. Making a sound as it drops in a continued stream, it rushes across the worlds into heaven.[2]

8. As it drops, completing the sacrifice, it passes across the worlds inviolable to heaven.[3]

9. Divine and expressed for the gods by an ancient birth, the golden-hued (*Soma*) flows into the straining-cloth.[4]

10. Produced at our rite and producing abundant food, the *Soma*, efficacious in sacrifices, flows effused in a stream.[5]

SÚKTA IV. (IV.)

The *Ṛishi* is HIRAṆYASTÚPA of the family of ANGIRAS; the deity and metre are the same.

Varga XXII. 1. [6]Pure-dropping (*Soma*), bounteous food, welcome (the gods at our rite) and overcome (the demons); and make us happy.

2. [7]*Soma*, give us brightness, give us heaven, give us all good things; and make us happy.

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[1] Sáma Veda, II. 5. 2. 2. 2. The waters are those called *Vasatīvaryaḥ*, with which the *Soma* plants are sprinkled.

[2] Sáma Veda, II. 5. 2. 2. 7.

[3] Sáma Veda II. 5. 2. 2. 8, with *astṛitaḥ* for *aspṛitaḥ*.

[4] Sáma Veda, II. 1. 2. 17. 1; 5. 2. 2. 9.

[5] Sáma Veda, II. 5. 2. 2. 10.

[6] Sáma Veda, II. 4. 1. 4. 1.

[7] Sáma Veda, II. 4. 1. 4. 2.

3. [1]*Soma*, give us strength, give us wisdom, drive away our enemies; and make us happy.

4. [2]Priests, press out the Soma for INDRA to drink; (O *Soma*), make us happy.

5. [3]Do thou, (O *Soma*), by thy power and thy protections bring us to the sun, and make us happy.

Varga XXIII.

6. [4]By thy wisdom and thy protections may we long behold the sun; and do thou make us happy.

7. [5]Bright-weaponed *Soma*, shower upon us wealth abundant for both worlds; and make us happy.

8. [6]O thou who art unvanquished in battle, smiter of enemies, shower wealth upon us, and make us happy.

9. Pure-dropping (*Soma*), they glorify thee with the holy rites for their own upholding;[7] make us happy.

10. [8]*Indu*, bring to us varied wealth, abundant in horses and all-reaching; and make us happy.

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[1] Sáma Veda, II. 4. 1. 4. 3.

[2] Sáma Veda, II. 4, 1, 4. 4.

[3] Sáma Veda, II. 4. 1. 4. 5.

[4] Sáma Veda, II. 4. 1. 4. 6.

[5] Sáma Veda, II. 4. 1. 4. 7. Sáyaṇa explains *dwibarhasam* as *dwayor dyávápṛithivyoḥ sthánayoḥ parivṛiḍham*. It rather means "double," "abundant."

[6] Sáma Veda, II. 4. 1. 4. 8, with *vájin* for *rayim*.

[7] Sáma Veda, 4. 1. 4. 9. Sáyaṇa here explains *vidharmaṇi* by *átmavidháraṇártham*; but in his Comm. on the Sáma Veda he explains it as *yajne*—"they glorify thee with the hymns in the sacrifice."

[8] Sáma Veda, II. 4. 1. 4 10.

SÚKTA V. (V.)

The deities in this hymn are the ÁPRIS other than NARÁŚANSA;[1] the *Ṛishi* is ASITA or DEVALA of the family of KAŚYAPA; the metre is *Gáyatrí*, except in the last four verses, where it is *Anushṭubh*.

Varga XXIV. 1. The pure-flowing (*Soma*) shines forth in its brightness, the universal lord,—the showerer of blessings, the rejoicer, uttering a loud sound.[2]

2. The pure-flowing TANÚNAPÁT,[3] rushes sharpening its splendour on the height and hastens through the sky.[4]

3. The pure-flowing bright (*Soma*), the bounteous giver, worthy of all praise, shines forth in its might with the streams of water.

4. The bright golden-hued pure-flowing one rushes in its might, strewing the sacred grass in the sacrifice with its points towards the east.

5. The bright golden doors, praised by the priests together with the *Soma*, rise up from the vast horizon.

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[1] Cf. Müller's *Ancient Sanskrit Literature*, pp. 463–466.

[2] The deities, *Samidh*, etc., are severally invoked in the successive verses. Sáyaṇa says *Soma* is praised in the form of the Ápris, and he explains *samiddhaḥ* as *samyagdíptaḥ*.

[3] Sáyaṇa explains *Tanúnapát* as a name of *Soma*, according to the text, *adbhyo 'nśavo jáyante, tataḥ somo jáyate*, "from the waters are born beams, from these is born *Soma*."

[4] *i.e.* according to Sáyaṇa, to the *droṇakalaśa*, according to the text "he takes the *Ágrayaṇa* libation with two streams."

6. The pure-flowing (*Soma*) longs for the fair-formed wide-reaching mighty Night and Dawn not yet visible. Varga XXV.

7. I invoke the two divine priests, the two deities who behold men—the pure-flowing (*Soma*) is radiant[1] and the showerer (of benefits).

8. May the three beautiful goddesses, BHÁRATÍ, SARASWATÍ, and mighty ILÁ, come to this our offering of the *Soma*.

9. I invoke TWASHṬṚI, the first-born, the protector, the leader; the golden-coloured pure-flowing INDU is INDRA, the showerer, the lord of all creatures.

10. Pure *Soma*, consecrate with thy streaming ambrosia the green bright golden-hued VANASPATI with its thousand branches.

11. O all ye gods, come together to the consecration of the *Soma*,—VÁYU, VṚIHASPATI, SÚRYA, AGNI, and INDRA.

SÚKTA VI. (VI.)

The *Ṛishi* is the same; the deity is SOMA PAVAMÁNA; the metre is *Gáyatrí*.

1. [2]*Soma*, who art the showerer (of benefits), devoted to the gods, favourable to us, flow with thy exhilarating stream into the woollen sieve. Varga XXVI.

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[1] So Sáyaṇa, but most probably this is an identification of *Soma Pavamána* with *Indra*, just as in the next verse *Indu* (i.e. *Soma*) is identified with Indra.

[2] Sáma Veda, I. 6. 1. 2. 10, with *avyá várebhiḥ*.

2. INDU, do thou, as sovereign,[1] effuse that exhilarating juice, and pour forth vigorous steeds.

3. Rain out through the filter, while pressed, that ancient exhilarating fluid, and pour us forth strength and food.

4. The quickly-falling drops, as they filter, follow INDRA and reach him, like waters rushing down a declivity.

5. That which sporting in the wood and spurting beyond the sieve, the ten sisters[2] press, as (men rub down) a strong horse,—

Varga XXVII. 6. That desire-showering liquor, effused for the drink of the gods and for our exhilaration,—mix with milk for prowess in battle.

7. The divine *Soma*, when effused, flows to the divine INDRA in a stream, since its milk fattens[3] him.

8. The soul of the sacrifice, the effused *Soma*, flows with speed bringing blessings, and maintains his ancient seer-hood.

9. Most exciting (*Soma*), devoted to INDRA, as thou pourest forth the exhilarating juice for his drinking, thou emittest sounds[4] in the secret (hall of sacrifice).

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[1] Literally "as Indra," *i.e.* acting as sovereign.

[2] The ten fingers, as in IX. 1. 7.

[3] Sáyaṇa derives the reduplicated form *pípayat* from the causal of *pyai*; but the St. Petersb. Dict. derives it from *pí*, "its milk swells."

[4] This refers to the *uparavas* or round "sounding-holes," which are dug in the ground, and over which the two boards, used for

SÚKTA VII. (VII.)

The *Ṛishi*, deity, and metre as before.

Varga XXVIII.

1. [1]The excellent streams (of the *Soma*), feeling a union with INDRA,[2] flow forth in the ceremony by the path of sacrifice.

2. That which is to be praised as the oblation among oblations is immersed in the great (holy) waters,[3] the stream of honey, the pre-eminent.[4]

3. The pre-eminent (*Soma*), the showerer of benefits, the truthful, the indestructible, utters continuous sounds, in the water, towards the sacrificial hall.

4. When the seer (*Soma*), wearing ample treasures, goes round the praises (of his worshippers), then the mighty (INDRA) in heaven is eager to repair to the oblation.

5. When the priests excite it, the flowing *Soma* like a king destroys opposing (demons and) men.

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pressing the Soma, are placed. These holes are said to deepen the sound of the stones with which the boards and Soma-shoots are beaten. See Kátyáyana's Sútras, VIII. 4. 28. *Guhá chid dadhishe giraḥ* might mean "thou storest praises in secret."

[1] The whole of this hymn is found in Sáma Veda, II. 4. 2. 2. 1-9, but with many verbal alterations.

[2] Literally "with him," *asya*, the Schol. supplies *Indrasya*.

[3] *i.e.* the *vasativarí* water, *cf.* Haug's *Aitareya Bráhmaṇa*, transl. pp. 115, 489.

[4] Sáyaṇa takes *pra dhárá* (*sic* in pada) *agriyaḥ* as *dhárá mukhyáḥ prapatanti* "the pre-eminent streams fall down." *Dhárá* and *agriyaḥ* however must be nominatives singular.

Varga XXIX. 6. The green-tinted (*Soma*), dear to the gods, commingled with the water, sits down upon the woollen sieve; uttering a sound it is greeted by praise.

7. He who is assiduous in the functions of (providing and preparing) the *Soma*, goes with exhilaration to VÁYU, INDRA, and the AŚWINS.

8. The streams of the sweet *Soma* flow to MITRA and VARUṆA and to BHAGA; the worshippers knowing its (virtues are rewarded) with happiness.

9. Heaven and earth, for the acquisition of this exhilarating *Soma* food, win for us wealth, food, and treasures.

SÚKTA VIII. (VIII.)

The *Ṛishi*, deity, and metre as before.

Varga XXX. 1. [1]These *Soma* juices distil the dear desire of Indra, increasing his vigour.

2. Pure-flowing, filling the ladles, and proceeding to VÁYU and the AŚWINS, may they sustain our energy.

3 *Soma*, pure-flowing, desired for the gratification of INDRA, do thou impel him to sit in the place of sacrifice.[2]

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[1] The whole of this hymn is found in the Sáma Veda, II. 5. 1. 2. 1-9, but with vv. 8, 9, transposed.

[2] Sáyaṇa explains *hárdi* as *abhilashitaḥ*, but this is clearly wrong, as he explained it by *hṛidayam* in VIII. 79. 8. It should rather be "*Soma*, pure flowing for Indra's gratification, do thou stir his heart to sit in the place of sacrifice."

4. The ten fingers strain thee, the seven priests[1] caress thee, the worshippers gladden thee.[2]

5. As thou streamest on the water[3] and the woollen sieve, we wrap thee up with milk for the exhilaration of the gods.

Varga XXXI.

6. Purified in the pitchers, radiant, and green-tinted, the *Soma* puts on the raiment derived from the cow.

7. Flow to us, thy wealthy (worshippers); destroy all our enemies; INDU, enter thy friend.[4]

8. Pour down rain from heaven, and abundance upon the earth; uphold our strength, *Soma*, in battles.

9. (Adoring) thee, the contemplator of men, the beverage of INDRA and the knower of all things,[5] may we be blessed with progeny and food.

SÚKTA IX. (IX.)

The *Ṛishi*, deity, and metre as before.

Varga XXXII.

1. [6]The seer (*Soma*) having wise designs, when

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[1] So Sáyaṇa, but rather "the worshippers follow thee exulting."

[2] So Sáyaṇa explains *sapta dhítayaḥ* (cf. IX. 9. 4.); but in IX. 62. 17, he takes it as meaning "the seven metres." The St. Petersb. Dict. explains it as "die vielen Andachtsübungen oder Gebetsformen beim Soma-Werk."

[3] Sáyaṇa takes *kam* as meaning "water," but it is no doubt an adverb here, "surely," with a very weakened force.

[4] *i.e.* Indra, according to Sáyaṇa.

[5] Or "the knower of heaven."

[6] Sáma Veda, I. 5. 2. 4. 10; II. 3. 1. 16. 1, with *swánaiḥ* for *suvánaḥ*.

placed between the two boards[1] and effused, proceeds to the stones[2] which are most dear to heaven.

2. [3]Go forth in a most abundant stream, ample for his sustenance, to the guileless man, thine owner, who praises thee.

3. [4]That mighty and pure son, when born, illumines his mighty parents (heaven and earth), the progenitors (of all things), the augmenters of the sacrifice.[5]

4. Effused by the fingers, (*Soma*) gladdens the seven guileless rivers, who have magnified him one and undecaying.

5. INDRA, at thy worship, they (the fingers) have provided the present, indestructible, and ever-youthful *Indu* for thy solemn service.

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[1] Literally "between the two grand-daughters," *naptyoḥ*. Terms of relationship are often used in the Veda to express material objects, thus "the sisters" are the fingers, etc. Sáyaṇa interprets the term of the two boards used in pressing the Soma; but the St. Petersb. Dict. explains it much more plausibly as "the two hands."

[2] This is a very doubtful meaning of *vayánsi*. The line probably should be rendered, "the seer is placed between the hands as a most dear banquet to heaven; the knower of the past (or the wise in sacrifice) goes forth effused."

[3] Sáma Veda, II. 3. 1. 16. 3. [4] Sáma Veda, II. 3. 1. 16. 2.

[5] So Sáyaṇa, but it might be more literally translated, "that pure son (the *Soma*) illumined his mothers, he the born them too born, he the great them the great, the augmenters of sacrifice."

[6] Sáyaṇa here separates *sapta* from *dhítibhiḥ* and connects it with *nadyaḥ*, cf. IX. 8. 4.

Varga XXXIII.

6. The immortal bearer (of the oblation), the conveyer (of content to the gods), beholds the seven rivers,—full as a well, he has satisfied the divine streams.

7. Protect us, manly *Soma*, in the days of sacrifice;[1] purifier, destroy those powers of darkness against which we must contend.

8. Quickly speed on the road for our new praiseworthy hymn; as of old display thy radiance.

9. Purifier (*Soma*), thou grantest us abundant food with male offspring, and cattle and horses; give us understanding, give us all (we desire). ✓

Súkta X. (X.)

Ṛishi, deity, and metre as before.

Varga XXXIV.

1. [2]Longing for food the *Soma*-juices, uttering a sound like chariots or like horses, have come for the sake of riches.[3]

2. Coming like chariots (to the sacrifice), they are upheld in the arms (of the priests) as burdens (in the arms) of labourers.

3. The libations are anointed with milk as kings

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[1] Sáyaṇa explains *kalpeshu* as *kalpaníyeshv-ahaḥsu*, "in the days which have to be reckoned." The St. Petersb. Dict. takes it as "in our rites."

[2] Sáma Veda, II. 4. 2. 1. 4-6.

[3] Sáyaṇa takes *śravasyavaḥ* as an epithet of *Somásaḥ*, "desiring to seize food from their enemies;" it should rather be taken with *arvantaḥ*, and be translated "or like glory-seeking steeds."

with praises, and (tended) as a sacrifice by seven priests.

4. [1]The *Soma*-juices, when poured forth, are effused with loud praise, and proceed in a stream to excite exhilaration.

5. [2]The beverages of VIVASWAT[3] and producing the glory of the dawn, the issuing juices spread their sound.[4]

Varga XXXV. 6. The old makers of hymns, men the offerers of the *Soma*, throw open the doors (of the sacrifice).[5]

7. The seven associated ministers like so many kinsmen, filling the receptacle of the single (*Soma*), sit down (at the sacrifice).

8. I take into my navel the navel of the sacrifice,[6]

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[1] Sáma Veda, I. 5. 2. 5. 9; II. 4. 2. 1. 7.

[2] Sáma Veda, II. 4. 2. 1. 8-12.

[3] Sáyaṇa takes Vivaswat as here meaning Indra. He also explains *ápánásaḥ* as *ápánabhútáḥ*, but it is rather the perfect part. of *áp*, and we should supply *bhagam*. I would translate the verse, "Having obtained the glory of Vivaswat, and producing that of the dawn, the sun-bright juices distend the interstices (of the cloth)."

[4] Sáyaṇa here explains *aṇvam vitanvate* by *śabdam kurvanti*, but elsewhere he explains *aṇva* as the small holes of the filtering cloth.

[5] It seems better to take *dwárá* with *matínám* "the ancient poets (ποιηταί) throw open the doors of their hymns."

[6] "The navel of the sacrifice" is the *Soma*, cf. IX. 73. 1; and "the offspring of the sage" is the *graha* or soma-vessel called *anśu*. *Anśu* might mean "filament," or perhaps it should be read *anśam*, *cf.* 12. 5.

my eye becomes associated with the sun,[1] I fill the offspring of the sage.

9. The powerful (INDRA) looks with the eye of his own resplendent self on the acceptable place of the *Soma*, fixed by the priests in the heart.[2]

SÚKTA XI. (XI.)

Ṛishi, deity, and metre as before.

Varga XXXVI.

1. [3] Sing, leaders of rites, to this pure-flowing *Indu*, who is desirous of offering worship to the gods.

2. The *Atharvans*[4] have mixed with sweet milk[5] for the deity (INDRA) thy divine and god-devoted (juice).

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[1] Sáyaṇa adds, "Since we have drunk the *Soma*," but he gives no further explanation.

[2] Sáyaṇa seems to interpret this verse as meaning that Indra views the *Soma* with affection even after it has been drunk by the priests. *Divaś chakshasá* he explains as *díptasyátmanaś chakshushá*, and *guhá* as *hṛidaye.*—Benfey translates it, "The Sun looks with his eye towards that beloved quarter of heaven, placed by the priests in the sacred cell." He here follows an occasional interpretation of *div* or *dyuloka*, given by the Scholiast, which identifies it with the *droṇakalaśa* or large *Soma*-trough. He takes it as meaning that the Sun looks towards the place where the *Soma* lies while it is pressed.

[3] Sáma Veda, II. 1. 1. 1. 1-3. The first line is found in the Yajur Veda, 33. 62.

[4] *i.e.* the priests.

[5] Sáyaṇa takes *payaḥ* as instrumental. It should be "have mixed milk with thy juice."

3. Radiant (*Soma*), do thou pour prosperity upon our cattle, upon our people, upon our horses, and upon our plants.

4. [1]Recite praises to the brown-coloured self-vigorous red[2] heaven-touching *Soma.*

5. Purify the *Soma* which has been effused by the stones whirled by the hands; mix the sweet (milk) in the inebriating juice.

Varga XXXVII. 6. Approach with reverence, mix (the libation) with the curds, offer the *Soma* to INDRA.

7. *Soma*, slayer of our enemies, the wise one, the fulfiller of the desires of the gods, do thou shed prosperity on our cattle.

8. *Soma*, who art cognizant of the mind, lord of the mind, thou art poured forth for INDRA to drink for his exhilaration.

9. Pure-dropping *Soma*, grant us wealth with excellent male offspring,—grant it to us, *Indu*, with INDRA as our ally.

SÚKTA XII. (XII.)

Ṛishi, deity and metre as before.

Varga XXXVIII. 1. [3]The most sweet-flavoured *Soma*-libations are poured forth to INDRA in the hall of sacrifice.

2. The wise (priests) call upon INDRA to drink the *Soma* as the mother kine low to their calves.

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[1] Sáma Veda, II. 6. 3. 3. 1-6.

[2] Sáyaṇa adds "at times red."

[3] Sáma Veda, II. 5. 1. 4. 1-9.

3. The wise *Soma*, the bestower of exhilaration, dwells in the hall (of sacrifice), mixed with the waves of the river[1] to a chant in the middle tone.[2]

4. *Soma*, the observant, who is the wise seer, is worshipped in the navel of the sky,[3] the woollen filter.

5. *Indu* has embraced that *Soma*[4] which is collected in the ewers and has been passed through the filter.

6. *Indu* emits a sound, abiding in the firmament of the sky, and delighting the nectar-shedding cloud.[5] Varga XXXIX.

7. *Soma*, whose praise is eternal, the lord of forests, the shedder of nectar, and rejoicing the generations of men,[6] (is present) in the midst of our sacred rites.

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[1] *i.e.* the *vasatívarí* water.

[2] So Sáyaṇa seems to explain *gaurí adhi śritaḥ,* cf. VIII. 7. 10. Benfey translates it "resting on an ox-hide," explaining *gaurí adhi* by the *gor adhi twachi* of IX. 101. 11.

[3] For the meaning of "sky" here (*div*) cf. note on Súkta 10, verse 9.

[4] Sáyaṇa says that Indu embraces the *Soma* which is a portion of himself—the deity seems to be thus opposed to the mere plant.

[5] So Sáyaṇa; but it is more probable that *samudra* and *kośa* mean here (as often elsewhere) the water into which the *Soma* drops and the *droṇakalaśa* vessel.

[6] Sáyaṇa takes *mánushá yugá* as "the various sacrificial seasons, whether occupying one or many days;" but I have followed in the text his usual interpretation of the phrase.

8. [1]The sage *Soma*, urged from heaven, flows in a stream to the beloved abodes of his devout (worshipper).

9. Purifying *Indu*, bestow upon us wealth of a thousand radiances, excellent in its nature.

ADHYÁYA VIII.

MAṆḌALA IX. CONTINUED.

ANUVÁKA I. CONTINUED.

SÚKTA XIII. (XIII.)

Ṛishi, deity and metre as before.

Varga I. 1. [2]The purifying *Soma*, flowing in a thousand streams and passing through the woollen filter, proceeds to the prepared vessel for VÁYU and INDRA.

2. Sing aloud, ye who are desirous of (divine) protection, to the purifying wise *Soma*, effused for the beverage of the gods.

3. The *Soma*-juices flow for the attainment of food,—giving abundance of strength and hymned (to become) the beverage of the gods.[3]

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[1] This verse and the next are transposed in the Sáma Veda, and there are several variations.

[2] Sáma Veda, II. 5. 1. 3. 1-9.

[3] Sáyaṇa adds that they become the beverage of the gods in the sacrifice, and by that means the sacrificer obtains food.

4. Yea, *Indu*, for our attainment of food[1] pour forth abundant streams, and splendid and excellent vigour.

5. [2]May those divine libations, when effused, bring to us thousand-fold wealth and excellent vigour.

6. Like horses urged to battle[3] by their drivers, the swift-flowing juices hasten through the woollen fleece. Varga II.

7. Making a loud noise, the libations flow (to the the vessel) like cows lowing to their calves; they are held in the arms (of the priests).

8. Acceptable and giving delight to Indra, pure (*Soma*), do thou, as thou utterest a sound, destroy all our enemies.

9. Pure (libations),[4] beholding all things and destroying those who worship not, sit down in the place of sacrifice.

Súkta XIV. (XIV.)

Ṛishi, deity, and metre as before.

1. [5]The wise (*Soma*) flows widely round, betaking Varga III.

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[1] *Vájasátaye* may also be rendered "for battle," as in v. 6.

[2] This and the next verse are transposed in the Sáma Veda.

[3] Sáyaṇa takes *vájasátaye* as meaning "battle" in the first clause, and "the attainment of food" in the second.

[4] Or this verse may be addressed to the gods who are invited to partake of the offering.

[5] Sáma Veda, I. 5. 2. 5. 10. The "waves of the river" are the *Vasatívarí* waters.

itself to the waves of the river, and uttering a sound desired by many.[1]

2. When the five kindred sacrificing races,[2] desirous of accomplishing pious rites, honour the sustaining (*Soma*) with their praise,—

3. Then all the gods rejoice in the juice of this powerful (libation), when it is enveloped with milk and curds.

4. Descending from the filters it hastens (into the vessel), and passing through the cloth's interstices, it becomes united in this (sacrifice) with its friend (Indra).

5. He who is rubbed down by the grandchildren of the sacrificer[3] like a handsome young (horse), and renders his form like the produce of the kine,—

Varga IV. 6. Expressed by the fingers, he proceeds obliquely to the produce of the cow to mix with it; it utters a sound which (the worshipper) recognizes.

7. The fingers combine expressing the lord of food,[4] and they grasp the back of the vigorous (*Soma*).

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[1] So Sáyaṇa, but more probably "bearing a hymn beloved by many."

[2] Sáyaṇa explains *pancha vrátáḥ* by *pancha janá manushyá yajamánáḥ*, alluding apparently to the *pancha janáḥ* often mentioned before. *Sabandhavaḥ* he here explains by the obscure word *samána-bandhanáḥ*, in VIII. 20, by *samána-bandhukáḥ*.

[3] According to the Schol. the hand is the sacrificer's son, and the fingers his grandchildren.

[4] *Sc.* the *Soma*.

8. *Soma*, who holdest all the treasures of heaven and earth, come favourably disposed to us.

SÚKTA XV. (XV.)

Ṛishi, deity and metre as before.

1. [1]This heroic *Soma* expressed by the fingers proceeds by the sacrifice, hastening with swift chariots to INDRA's abode. Varga V.

2. This *Soma* engages in many holy rites for the great sacrifice where the immortals sit.

3. Placed (in the cart)[2] he is brought by a brilliant path, when the offerers of the libation present him.

4. He tosses his horns as a bull, the lord of the herd, sharpens his,—bearing treasures (for us) by his might.

5. He proceeds along impetuous with golden brilliant rays,[3] the lord of streams.

6. Overpowering at the juncture of time the discomfited concealers (the *Rákshasas*), he descends upon those doomed to destruction.[4]

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[1] Sáma Veda, II. 5. 2. 3. 1-8, with several variations.

[2] Sáyaṇa explains it, "Placed in the *havirdhána* he is brought to the *A'havaniya*."

[3] Or by another interpretation of *rukmibhiḥ*, "he proceeds along with the priests, vigorous with brilliant rays."

[4] This is a very obscure line. The St. Petersb. Dict. seems to explain it, "at the juncture of time passing beyond the solid treasures (of heaven and earth), he descends upon the young *Soma*-plants."

7. The priests express into the vessels this juice which is to be purified, the bestower of abundant food.

8. The ten fingers, the seven priests, express this (juice), well-weaponed,[1] and yielding great exhilaration.

SÚKTA XVI. (XVI.)

Ṛishi, deity, and metre as before.

Varga VI. 1. They who express thee, the juice of heaven and earth, do it for the foe-destroying exhilaration (of INDRA); thy flow rushes as a swift horse.

2. In pious rite by our fingers we mix with the milk (the *Soma*), the bringer of strength, the sender of kine, who envelopes the water.

3. Cast into the filtering cloth the unassailable invincible (*Soma*), abiding in the waters (of the firmament); purify it for the drinking of INDRA.

4. The *Soma* of him who is purified by worship flows upon the filter and settles in the place common with the ceremony.[2]

5. The *Soma* juices flow to thee, INDRA, with praises, giving thee vigour for the great conflict.

6. Purified in his woollen robe, and attaining all honours, he stands as a hero amidst the kine.[3]

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[1] Sáyaṇa says the word *swáyudha* is used to show that the *Soma* has power to slay the *Rákshasas*.

[2] The vessel called the *droṇakalaśa*.

[3] The *Soma* being mixed with milk, here called by metonymy "kine."

7. As the lofty rain from heaven, the nutritious stream of the invigorating *Soma* falls easily upon the straining cloth.

8. Thou, *Soma*, (protectest) the worshipper amongst men, and purified by the cloth thou wanderest through the woollen filter.

Súkta XVII. (XVII.)

Ṛishi, deity and metre as before.

1. Like rivers falling down a steep place, so the rapid foe-destroying pervading *Soma*-streams hurry (to the pitcher). Varga VII.

2. The *Soma*-drops, as they are expressed, flow to Indra like the rains falling upon the earth.

3. *Soma*, with swelling waves, exhilarating, inebriating, flows to the straining-cloth, destroying the *Rákshasas*, and devoted to the gods.

4. It flows to the pitchers, it is poured out upon the straining-cloth, it is magnified at sacrifices by praises.

5. *Soma*, mounting beyond the three worlds, thou illuminest heaven, and, moving, thou urgest on the sun.

6. The sage performers (of pious rites) glorify (the *Soma*) at the head of the sacrifice,[1] entertaining affection for him the all-beholding.[2]

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[1] *Múrdhan yajnasya* is explained by Sáyaṇa as "on the last day of expressing the *Soma*." Cf. II. 3. 2.

[2] Sáyaṇa explains *chakshasi* as *drashṭari Some*. It is usually applied to the sun as the eye of the world.

7. Sages, leaders of rites, desirous of sustenance, purify thee who art the giver of food, with pious rites for the offering.

8. Pour forth the stream of the sweet beverage; sit down, sharp-flavoured in the receptacle, alert for drinking at the sacrifice.

SÚKTA XVIII. (XVIII.)

Ṛishi, deity and metre as before.

Varga VIII. 1. [1]Effused while pressed between the stones, the *Soma* flows upon the straining cloth; thou art the giver of all things to those who praise thee.[2]

2. [3]Thou art wise, thou art a seer, thou bestowest the sweet (beverage) produced from the *Soma* plant; thou art the giver of all things to those who praise thee.

3. [4]All the gods together pleased enjoy thy drinking; thou art the giver of all things to those who praise thee.

4. (Thou art he) who places in the hands (of the worshipper) all desirable riches; thou art the giver of all things to those who praise thee.

5. (Thou art he) who milks this great heaven and earth like two mothers; thou art the giver of all things to those who praise thee.

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[1] Sáma Veda, I. 5. 2. 4. 9; II. 4. 1. 17. 1.

[2] Rather as Benfey takes it, "in deinem Meth trägst du das All."

[3] Sáma Veda, II. 4. 1. 17. 2.

[4] Sáma Veda, II. 4. 1. 17. 3.

6. (Thou art he) who at once supplies both heaven nd earth with viands; thou art the giver of all hings to those who praise thee.

7. This vigorous *Soma*, while being purified, nurmurs in the pitchers; thou art the giver of all hings to those who praise thee.

SÚKTA XIX. (XIX.)

Ṛishi, deity and metre as before.

1. [1] Whatever wonderful glorious wealth there be n heaven or in earth, do thou, *Soma*, being purified, ring it to us. Varga IX.

2. Thou, *Soma* and INDRA, are the lords of all, he lords of cattle,—do ye, the rulers, prosper our ites.

3. The showerer (of benefits) being purified amongst men (lies) murmuring upon the sacred rass,—green-tinted he sits down in his proper lace.

4. The mothers of the male calf,[2] which are sucked by him, long to cherish the bull with their strength.

5. The purified *Soma* has implanted many[3] a germ

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[1] Sáma Veda, II. 3. 2. 13. 1, 3, 2.

[2] Sáyaṇa explains "the mothers of the calf" as the Vasatívarí water which is mixed with the *Soma*. Might the verse mean "the sacred rites, the mothers of the male calf, long for the ull-grown vigour of the bull"?

[3] So Sáyaṇa, but *kuvit* is more probably an interrogative particle.

in those (waters) desirous of conception, which yield bright milk.

6. [1]Bring near to us those who stand aloof, strike terror into our foes; pure-flowing one, thou dost transfer to us their riches.

7. Destroy, *Soma*, the vigour, the energy, the subsistence of our enemy, whether he be far off or nigh.

SÚKTA XX. (XX.)

Ṛishi, deity and metre as before.

Varga X. 1. [2]The seer passes through the woollen fleece for the beverage of the gods, triumphing over all adversaries.

2. Verily he, the pure-flowing, bestows upon his praisers thousands of victuals with cattle.

3. By thy favour thou givest to us all kinds of wealth, thou flowest at our praise; grant us, O *Soma*, food.

4. Bestow upon us great renown, grant durable riches to those who are profuse in their libations, bring food to thy praisers.

5. Purified one, doer of good deeds, thou, *Soma*, enterest our praises like a king, O wonderful bearer (of our offerings).

6. *Soma*, the bearer (of oblations), abiding in the waters of the firmament, difficult to be sur-

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[1] Sáma Veda, II. 1. 2. 18. 1.

[2] Sáma Veda, II. 3. 2. 4. 1–7.

passed, being cleansed by our hands reposes in the vessels.[1]

7. *Soma*, thou proceedest to the straining-cloth, sportive and generous, like a gift,[2] giving excellent vigour to him who praises thee.

SÚKTA XXI. (XXI.)

Ṛishi, deity and metre as before.

1. These flowing *Soma*-juices, foe-destroying, exhilarating, heaven-conferring, hasten to INDRA,— Varga XI.

2. Showing favour, assailing foes, giving wealth to him who rightly effuses them, and bestowing food spontaneously on their praiser.

3. The effused juices come sporting lightly to the common receptacle, they drop into the wave of the river.[3]

4. Like horses harnessed to a car these pure juices bring (to us) all desirable blessings.

5. Effused *Soma*-juices, at our indication[4] bestow manifold blessings on this (institutor of the sacrifice), who (at present) has given us nothing.[5]

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[1] Or it may mean "between the boards which press it," *chamúshu*.

[2] *Makhaḥ* is generally explained as "sacrifice." The original root of *mañhayuḥ* and *makhaḥ* would seem to be MAGH. See below note on hymn 61, verse 27.

[3] Sc. The *Vasatívarí* water.

[4] Or Sáyaṇa may mean by *asmabhyam ádeśanáya*, "with a view to us."

[5] Sáyaṇa's Comm. is imperfect, but he seems to explain this as meaning, "the sacrificer only bestows gifts on his officiating priests when he has obtained his desire."

6. As a great man sets before him a commendable charioteer, so do you grant knowledge to our lord, and flow glistening with water.

7. These effused juices have desired (the sacrifice); powerful they have made for themselves an abiding-place; they have animated the intellect of the pious institutor of the rite.

SÚKTA XXII. (XXII.)

Ṛishi, deity and metre as before.

Varga XII. 1. These *Soma*-juices, when let out, neigh as they leap swiftly forth like chariots or rapid steeds let loose.

2. Like strong winds, like the rains of PARJANYA, like the swift-whirling (flames) of fire,—

3. These pure *Soma*-juices, sagacious, mixed with curds, easily pervade our ceremonies with their intelligence.[1]

4. Purified, immortal, issuing from the vessels, eager to traverse their (assigned) paths and the universe, they are never wearied.

5. Spreading in various directions, they pervade the surface of earth and sky, yea, and this highest heaven.

6. Descending rivers follow this excellent (*Soma*)

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[1] Sáyaṇa explains *vipá* by *prajnánena*. The St. Petersb. Dict. explains *vip* as the twigs (cf. *vepres*) which form the bottom of the funnel and support the filtering-cloth.

as it spreads out the sacrifice;[1] this rite is glorified thereby.

7. Thou, *Soma*, holdest the wealth of kine which thou hast won from the PAṆIS; thou hast called aloud at the outspread sacrifice.

SÚKTA XXIII. (XXIII.)

Ṛishi, deity and metre as before.

1. The swift-flowing *Soma*-juices have issued in a stream of the sweet exhilarating (beverage), at (the recital of) all the praises (of the sages). Varga XIII.

2. Ancient swift-going (horses), they (the juices) have traversed a new field,—they have generated the sun to give light.[2]

3. Bring to us, purifier, the house[3] of our enemy who presents no libations,—bestow upon us progeny-abounding food.

4. The swift-flowing *Soma*-juices diffuse exhilarating wine,—they flow to the honey-shedding receptacle.[4]

5. The *Soma* flows, the sustainer (of the world),

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[1] So Sáyaṇa, who explains *tantum* by *yajnam*. It is better (with Benfey) to take it of the straining-cloth,—"descending rivers fill the outspread threads."

[2] Sáma Veda, I. 6. 1. 2. 6. Benfey takes *pratnása áyavaḥ* as "ewigen lebendigen,"—the "new field" is the arranged place of sacrifice.

[3] Sáyaṇa takes this as a metonymy for "wealth."

[4] *i.e.* according to Sáyaṇa, "the unmixed portion of the liquor."

bearing a sense-invigorating essence,—heroic—a protector against calumny.

6. *Soma*, who art worthy of the sacrifice,[1] thou flowest to INDRA and to the gods; thou, *Indu*, vouchsafest to give us food.

7. Having drunk of this chief of exhilarating draughts, INDRA irresistible has slain his foes, and may he ever slay them.

SÚKTA XXIV. (XXIV.)

Ṛishi, deity and metre as before.

Varga XIV. 1. [2]The purified effused *Soma*-juices have flowed forth,—mixing (with curds and milk) they are cleansed in the waters.

2. The flowing juices rush (to the filter), like waters flowing down a declivity; purified they gratify INDRA.

3. Purifier, *Soma*, thou proceedest[3] to INDRA for his drinking,—thence art thou brought by the priests.

4. Thou, *Soma*, who art the exhilarator of men, flow to (INDRA), the conqueror of enemies,[4] thou who art pure and to be worshipped.

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[1] Sáyaṇa explains *sadhamádya* by *yajnárha*. Benfey takes it as "zusammenberauschend."

[2] For this hymn, cf. Sáma Veda, II. 3. 2. 3. 1–7.

[3] Sáyaṇa adds, "from the waggon whence they are taken by the priests to the *áhavaníya* fire" or "to the vessel."

[4] The Sáma Veda has *charshaṇídhṛitiḥ* for *charshaṇísahe*, *i.e.* an epithet of *Soma*, "laid hold of by men," or "the protection of men."

5. When, *Indu*, effused by the stones, thou hastenest to the filtering-cloth, thou art an ample portion for INDRA's belly.[1]

6. Utter destroyer of enemies, flow forth, to be propitiated by praises, pure, purifying, wonderful.

7. *Soma*, (the yielder) of the exhilarating effusion,[2] is called the pure, the purifier, the gratifier of the gods, the slayer of the wicked.

ANUVÁKA II.

ADHYÁYA VIII. CONTINUED.

SÚKTA I. (XXV.)

The *Ṛishi* is DṚIḶHACHYUTA, the son of AGASTYA; the deity and metre as before.

1. [3]Green-tinted (*Soma*), do thou who art the bestower of strength, the exhilarating, flow as a beverage for the gods, for the *Maruts* and for VÁYU. Varga XV.

2. [4]Purifying (*Soma*), placed suitably by the sacred rite, (enter) uttering a cry the (appointed) place, enter by the sacred function into VÁYU.[5]

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[1] Sáyaṇa, *Indrasya udaráya paryápto bhavasi*. Benfey explains it as "für Indra's Behausung ein Schmuck."

[2] The Sáma Veda reads *sutaḥ sa madhumán* for the more obscure *sutasya madhvaḥ*.

[3] Sáma Veda, I. 5. 2. 4. 8; II. 3. 1. 10. 1.

[4] For vv. 2, 3, cf. Sáma Veda, II. 3. 1. 10. 3, 2, but with some variations.

[5] That is, according to Sáyaṇa, "the vessel associated with, or set apart for, Váyu," *váyu-sambandhi pátram*.

3. This *Soma*, the showerer (of benefits), the seer, the beloved, the destroyer of foes, the most devout, shines in its appointed place along with the gods.

4. Pervading all forms, the pure, the desirable goes to the place where the immortals abide.

5. Endowed with wisdom of the past, the brilliant *Soma*, generating sounds, flows forth continually proceeding to INDRA.

6. Most exhilarating and sage (*Soma*), flow through the filter in a stream, to attain the station of the adorable INDRA.

SÚKTA II. (XXVI.)

The *Ṛishi* is IDHMAVÁHA, the son of DṚIḶHACHYUTA, the deity and metre as before.

Varga XVI. 1. The priests have cleansed that *Soma*, (swift as) a horse, on the lap of ADITI[1] with fingers and with hymns.[2]

2. The chants[3] celebrate that *Indu* flowing in a thousand streams, inexhaustible, the supporter of heaven.

3. They have elevated to heaven by their praise that creative purifying (*Soma*), the sustainer, the maker of many.[4]

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[1] *i.e.* the earth.

[2] Or "with delicate fingers."

[3] *Gávaḥ*, which the scholiast explains as *gantryaḥ stutayaḥ*; but it may refer to the cows as contributing their milk.

[4] Sáyaṇa explains *bhúridháyavam* as *bahúnám kartáram*; it should rather mean "the nourisher of many."

4. The worshippers have elevated by the fingers of their arms[1] that unconquerable lord of praise abiding (in the vessels).

5. The sister-fingers in a raised place press out by the grinding stones that green-tinted (*Soma*), desirable and far-beholding.

6. The worshippers offer thee to INDRA, purifier *Indu*, filled with praise and bestowing exhilaration.

SÚKTA III. (XXVII.)

The *Ṛishi* is NṚIMEDHA, of the family of ANGIRAS; the deity and metre as before.

1. [2]This seer, the purifying (*Soma*), lauded by us, passes through the filtering-cloth, driving away foes. Varga XVII.

2. This invigorating heaven-conquering *Soma* is poured upon the filter for INDRA and VÁYU.

3. This *Soma*, the showerer (of benefits), the summit of heaven, the all-knowing, being expressed is brought by the priests into the wooden vessels.[3]

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[1] *Dhiyá* is here explained as *angulyá*, and *bhurijoḥ* as *báhwoḥ*. But the St. Petersb. Dict. explains the latter as "ein aus zwei Armen bestehendes Werkzeug des Wagenarbeiters, in welchem er das Holz festhält und bearbeitet,—etwa Schnitzbank;" and *dhí* no doubt means "function" or "ceremony."

[2] Sáma Veda, II. 5. 2. 6. 1–5=verses 1–4, 6, of this hymn.

[3] Sáyaṇa takes *vaneshu* as "desirable" or "wooden" vessels, *vananíyeshu vana-sambhúta-druma-vikáreshu vá pátreshu*. Benfey explains it as "in die Fluth gepresst."

4. This INDU resounds as it drops, yearning to give us cattle and gold,[1] the conqueror of foes, the irresistible.

5. This pure-flowing exhilarating *Soma* is abandoned by the sun in the filtering-cloth the sky.[2]

6. This powerful and purifying showerer (of benefits), the green-tinted INDU, flows through the firmament to INDRA.[3]

SÚKTA IV. (XXVIII.)

The *Ṛishi* is PRIYAMEDHA; the deity and metre as before.

Varga XVIII. 1. [4]This swift-flowing (*Soma*) placed (in the vessels) by the priests, all-knowing, the lord of praise,[5] hastens to the woollen (filter).

2. This (*Soma*), effused for the gods, flows into the filter, penetrating all the (divine) forms.

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[1] "Voll Gier nach Küh'n, voll Gier nach Gold," Benfey.

[2] Sáyaṇa does not convey any very clear sense for this verse, but he seems to imply that the sun performs on a grand scale the same office of diffusing the *Soma*-juice which the priests performed on a small scale in the filtering-cloth, which is sometimes metaphorically called the sky. He explains *hásate* by *parityajyate*; Benfey takes it as the aorist of *há* "to rise." (The verse is partly reproduced in Sáma Veda, II. 5. 2. 5. 6.) Might we translate it, "this exhilarating *Soma*, as it drops on the filtering-cloth, rises with the sun into the heavens"?

[3] Sáyaṇa explains *antarikshe* as the filtering-cloth.

[4] Sáma Veda, II. 5. 2. 5. 1–5; II. 5. 2. 6. 6.

[5] Sáyaṇa allows another explanation of *manasaḥ patiḥ*, "lord of mind," in allusion to a passage in an upanishad where *Soma* or the moon is described as becoming the mind and entering into the heart, *chandramá mano bhútwá hṛidayam právisat*.

3. This divine immortal (*Soma*) is brilliant in his own place, the slayer of enemies, the most devoted to the gods.

4. This showerer (of desires), expressed by the ten fingers, hastens uttering a sound to the pitchers.

5. This purified, all-contemplating, all-knowing (*Soma*) gives radiance to the sun and all the spheres (of light).

6. This powerful invincible purifying *Soma* proceeds the protector of the gods, the destroyer of the wicked.

SÚKTA V. (XXIX.)

The *Ṛishi* is NṚIMEDHA, of the family of ANGIRAS; the deity and metre as before.

1. [1]The streams of this effused (*Soma*), the showerer (of benefits), flow forth, as it seeks to surpass the gods[2] in strength. Varga XIX.

2. The pious performers (of holy rites), the utterers of praise, purify by their laudation the radiant courser (the *Soma*) as soon as generated and meriting to be hymned.

3. *Soma*, distributor of abundant wealth, those radiances of thine when thou art purified are overpowering; fill therefore the praiseworthy ocean-like (pitcher).

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[1] Sáma Veda, II. 9. 1. 1. 1–3.

[2] Sáyaṇa takes *anuprabhúshataḥ* as an irregular desiderative participle. Benfey explains it (from *bhúsh*) as "der alle Götter schmückenden;" the St. Petersburg Dictionary derives it from *anuprabhú*, "sich darbieten."

4. Flow, *Soma*, in a full stream, conquering for us all treasures,—drive our enemies away together.

5. Preserve us from the reproach of every one who makes no offerings, who utters blame,—that we may be free.

6. *Indu*, pour to us in a stream terrestrial and celestial riches, bring brilliant vigour.

SÚKTA VI. (XXX.)

The *Ṛishi* is BINDU, of the race of ANGIRAS; the deity and metre as before.

Varga XX. 1. The streams of this strong *Soma* flow without effort into the filtering-cloth; purified, he excites praise.[1]

2. This *Indu*, urged by the priests, and purified with a sound in the filter, utters a loud voice[2] (in the oblation).

3. Pour upon us in a stream, *Soma*, foe-subduing strength, associated with male offspring and desired by many.

4. This purified *Soma* flows out in a stream to take its place in the pitchers.

5. *Indu*, they press thee forth by the stones, most sweet-flavoured and green-tinted, into the waters for INDRA to drink.

6. (Priests) express the most sweet-flavoured beautiful exhilarating *Soma* for INDRA the thunderer, and for our invigoration.

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[1] Or "he utters a sound."

[2] This is uncertain, as the commentary is here corrupt.

SÚKTA VII. (XXXI.)

The *Ṛishi* is RÁHÚGAṆA GOTAMA; the deity and metre as before.

1. The benevolent juices being purified flow forth, they confer intellectual wealth. Varga XXI.

2. *Indu* be (to us) the augmenter of the riches of heaven and earth, be the lord of food.[1]

3. For thee, *Soma*, the winds are gracious, for thee the rivers flow, they magnify thy greatness.

4. Be well nourished, *Soma*; may vigour come to thee from all sides, be (the giver) of strength in battle.

5. Tawny-tinted (*Soma*), the cows yield butter and milk inexhaustible for thee (set) on the highest summit.

6. *Indu*, lord of beings, we desire the friendship of thee, the well-armed.

SÚKTA VIII. (XXXII.)

The *Ṛishi* is S'YÁVÁŚWA, of the race of ATRI; the deity and metre as before.

1. [2]The *Soma* juices, diffusing exhilaration, rush forth effused at the sacrifice for the sustenance of us abounding in oblations. Varga XXII.

2. [3]And the fingers of TRITA express this green-tinted *Soma* with the stones for INDRA's drinking.

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[1] Sáyaṇa explains *chetanam* as *prajnápanam*; Grassmann takes it as "sichtbar, hell."

[2] Sáma Veda, I. 5. 2. 5. 1; II. 1. 2. 21. 1.

[3] Sáma Veda, II. 1. 2. 21. 3, 2.

3. [1]And like a swan entering its own flock, the *Soma* excites the praise of all,—like a horse, it is bathed with milk.

4. Beholding both worlds, *Soma*, thou hurriest, swift[2] as a deer, taking thy seat on the place of sacrifice.

5. Praises commend thee (*Soma*) as a woman praises a dear lover; (thou hastenest to the vessel) as a hero hastens to the welcome contest.

6. Give to us who are affluent (in oblations), and also to me, brilliant fame, wealth, intelligence, and glory.[3]

Súkta IX. (XXXIII.)

The *Ṛishi* is Trita; the deity and metre as before.

Varga XXIII. 1. [4]The intelligent *Soma* juices rush along like waves of water, like buffaloes to the forests.

2. [5]The tawny-coloured bright juices hasten to the pitchers with a stream of ambrosia, they pour forth sustenance accompanied with cattle.

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[1] Sáyaṇa seems to explain this "as a swan by its peculiar gait or voice excites the admiration of its flock as it enters it."

[2] Sáyaṇa here takes "*taktaḥ*," as "mixed with milk, etc.;" but in IX. 69. 15. as "swift."

[3] Sáyaṇa explains *śravas* here as *kírti*, "glory," but it may also mean *anna*, "food."

[4] Sáma Veda, I. 5. 2. 5. 2; II. 1. 2. 19. 1 (*nayante* for *na yanti*).

[5] Sáma Veda, II. 1. 2. 19. 2, 3.

3. The libations effused proceed to INDRA, to VÁYU, to VARUṆA, to the MARUTS, to VISHṆU.

4. [1]The priests utter the three sacred texts, the milch kine low (on being milked), the green-tinted *Soma* goes sounding (to the vessels).

5. [2]The many sacred hymns, the mothers of the sacrifice, give praise, they purify (the *Soma*), the infant of heaven.[3]

6. [4]From every side, *Soma*, pour upon us four oceans of riches, grant us thousands (of desires).

SÚKTA X. (XXXIV.)

The *Ṛishi*, deity, and metre as before.

1. *Indu*, when effused and expressed (by the priests), flows in a stream to the filtering-cloth,[5] breaking down strong places by its strength. Varga XXIV.

2. The *Soma* effused proceeds to INDRA, to VÁYU, to VARUṆA, to the MARUTS, to VISHṆU.

3. They press the crushed *Soma* as it pours forth its juice between the effusing stones, they milk out its juice by their acts.

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[1] Sáma Veda, I. 5. 2. 4. 5; II. 2, 2, 14. 1. The three sacred texts are the three Vedas.

[2] Sáma Veda, II. 2. 2. 14. 2. Sáyaṇa explains *brahmiḥ* as "uttered by the bráhmans."

[3] Sáyaṇa quotes a text, "*Soma* was in the third world from hence, heaven."

[4] Sáma Veda, II. 2. 2. 14. 3 (with *miśwataḥ* for *viśwataḥ*).

[5] Sáyaṇa explains *taná* by *pavitram* (cf. hymn 16, verse 8); it more probably means "continuously."

4. The exhilarating *Soma* is to be cleansed (for the sacrifice) of TRITA, and for the drinking of INDRA; the green-tinted (juice) is mixed with the ingredients.[1]

5. The sons of PṚIŚNI milk this *Soma* at the place of sacrifice, the most beautiful and grateful oblation (to the gods).

6. Our sincere smooth-flowing praises approach him, and he uttering a sound welcomes the milch kine.[2]

SÚKTA XI. (XXXV.)

The *Ṛishi* is PRABHÚVASU, of the race of ANGIRAS; the deity and metre as before.

Varga XXV. 1. Pour upon us, purifier, ample riches with that stream wherewith thou bestowest upon us light.[3]

2. INDU, impeller of the waters, confounder of all (our foes), flow forth by thy power as the supporter of wealth to us.

3. With thee, heroic (SOMA), as our hero, may we overcome our enemies, pour upon us desirable (riches).

4. INDU, the bestower of food, the seer, sends food to the worshipper, showing his favour, acquainted with sacred rites and arms.

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[1] *i.e.* the curds and milk.

[2] *i.e.* according to Sáyaṇa, "our gratifying praises," *prīṇayitrīḥ stutiḥ.*

[3] *Yayá jyotir vidási naḥ.* Sáyaṇa explains *jyotis* as "the sacrifice" or "heaven."

5. We clothe[1] with praises that SOMA who is the inspirer of praise, the purified, the shepherd of men.[2]

6. On the worship of whom all men fix their thoughts,—the lord of pious acts, the purified, the possessor of abundant wealth.

SÚKTA XII. (XXXVI.)

The *Ṛishi*, deity, and metre as before.

1. [3]Pressed between the boards, (the SOMA) has been let loose, like a chariot-horse, upon the straining-cloth,—the courser steps out on the field.[4] Varga XXVI.

2. SOMA, bearer (of oblations), vigilant, devoted to the gods, flow past the honey-dropping filter-cloth (into the vessel).

3. Ancient purifier, illume for us the luminaries (of heaven), animate us for strength-bestowing sacrifice.

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[1] This is an alternative explanation added in the commentary; but curiously enough it is followed by the words, "Mádhava, however, takes *vácham* as a separate word and as a verb, and divides the line into two sentences." He would explain it, "I address him with praises; we cover (with milk, etc.) *Soma* who is the purified inspirer, the cow-keeper of men."

[2] Literally, "the herdsman of men," *janasya gopatim*.

[3] Sáma Veda, I. 6. 1. 1. 4.

[4] Sáyaṇa explains *kárshman* as "the god-attracting battle-field called a sacrifice," *devánám ákarshaṇavati yajnákhye sangráme*. The St. Petersburg Dict. takes it as "the furrow drawn as the goal of a race;" and Sáyaṇa himself takes it as "a piece of wood serving for a goal," in his explanation of R. V. I. 116. 17. The true translation is undoubtedly "the courser steps out to the goal."

4. Beautified by the ministers of the rite, expressed by their hands, (the *Soma*) flows through the woollen filter.

5. May that *Soma* bestow upon the donor (of the libation) all treasures, whether of heaven or earth or the firmament.

6. *Soma*, lord of food, thou ascendest to the summit of the sky, desirous of horses, kine, and male progeny.

SÚKTA XIII. (XXXVII.)

The *Ṛishi* is RAHÚGAṆA, the metre and deity as before.

Varga XXVII. 1. [1] *Soma*, the showerer (of benefits), when effused for the drinking (of the gods), rushes to the filter, destroying the *Rákshasas*, devoted to the gods.

2. The all-beholding *Soma*, green-tinted, all-sustaining, rushes to the filter (and thence) crying aloud to the pitcher.

3. (Fleet as) a horse, the pure *Soma*, the illumer of heaven,[2] hastens, the destroyer of *Rákshasas*, past the woollen fleece.

4. The pure *Soma* upon the high place (of the sacrifice) of TRITA, attended by its kindred rays, has lighted up the Sun.

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[1] Sáma Veda, II. 5. 2. 7. 1–6.

[2] Sayaṇa explains *rochaná* as *rochakaḥ*, but this is very unlikely. The true interpretation is probably "(Fleet as) a horse, the pure *Soma*, the destroyer of *rákshasas*, hastens towards the light of heaven through the woollen fleece."

5. The slayer of VṚITRA, the showerer of benefits, the giver of wealth, the invincible, the effused *Soma* proceeds (to the pitcher) as (a horse) to battle.

6. The divine *Soma*, when effused by the priest, hastens in his might[1] to the pitchers for INDRA.

SÚKTA XIV. (XXXVIII.)

Ṛishi, deity, and metre as before.

Varga XXVIII.

1. [2]This *Soma*, the showerer of benefits, the chariot,[3] dashes through the woollen fleece, bearing (to the worshipper) thousandfold food.

2. The fingers of TRITA effuse by the stones this green-tinted juice for INDRA's drinking.

3. The ten fingers,[4] eager in the work, express that (*Soma*), and by them it is purified for the exhilaration (of INDRA).

4. That *Soma* sits down amongst human beings like a falcon, hastening as a gallant to his mistress.

5. That exhilarating juice beholds all,—*Indu*, the child of heaven, that percolates through the fleece.

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[1] The Sáma Veda reads *maṅhayan* for *maṅhaná*. Sáyaṇa takes the latter as *mahán*. I have rendered it by *mahattwena* as Sáyaṇa does in IV. 17. 1. The St. Petersburg Dict. explains it as an adverb, "gern, leicht, bald, prompte."

[2] Sáma Veda, II. 5. 2. 4. 1, 2, 4–6, 3.

[3] Sáyaṇa gives the etymology of *rathaḥ* as *raṅhana-swabhávah* = "swift."

[4] *Harit* is given in the *Naigh*. II. 5. as a synonym of *anguli*, "a finger." Sáyaṇa explains it etymologically as *haraṇa-swabháva*, "grasping." Benfey takes it as "der goldberingte."

6. That green-tinted, all-sustaining (*Soma*), when effused for the drinking (of the gods), rushes crying aloud to its beloved place.

SÚKTA XV. (XXXIX.)

The *Ṛishi* is BṚIHANMATI, of the family of ANGIRAS; the deity and metre as before.

Varga XXIX. 1. [1]Great-minded SOMA, go swift with thy body that is most dear (to the gods), saying, "Where are the gods?"

2. Sanctifying the unconsecrated (worshipper)[2] bringing food for the offerer, pour down rain from heaven.

3. (The *Soma*) when effused enters the filter with force, giving forth light, beholding and illuminating (all things).

4. This (*Soma*), who light of movement (mounts) to heaven, flows through the filter in a stream of water.

5. The effused (*Soma*) honouring (the gods), whether he is far off or nigh, is poured out (as) *madhu* for INDRA.

6. The united (worshippers) praise (him), they squeeze (him) forth green-tinted with the stones; sit down (O gods) at the place of sacrifice.

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[1] Sáma Veda, II. 3. 1. 4. 1–6, with *bruvan* for *bravan* in verse 1 and other alterations.

[2] Or "(place)."

SÚKTA XVI. (XL.)

Ṛishi, deity, and metre as before.

1. [1]The pure all-seeing (*Soma*) has overcome all enemies; (the worshippers) grace the sage (*Soma*) with their praises. Varga XXX.

2. [2]The tawny-hued showerer (of benefits) when effused ascends to his place; he goes to INDRA: he dwells in the fixed abode (of heaven).

3. [3]O INDU, O SOMA, quickly pour upon us from all quarters vast and infinite riches.

4. O purified SOMA, O INDU, bring all sorts of wealth, bestow unlimited food.

5. O SOMA, being purified, bring us thy worshippers wealth with male offspring, recompense the praises of him who glorifies thee.

6. INDU, SOMA, being purified, bring us wealth from both worlds; INDU, showerer (of benefits), (bring us) glorious (wealth).

SÚKTA XVII. (XLI.)

The *Ṛishi* is MEDHYÁTITHI, son of KAṆWA; the deity and metre as before.

1. [4](Praise the *Soma*-juices) which descend like Varga XXXI.

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[1] Sáma Veda, I. 6. 1. 1. 2, and II. 3. 1. 12. 1.

[2] Sáma Veda, II. 3. 1. 12. 2, with *sutam* for *sutaḥ*, and *sídatu* for *sídati*.

[3] Sáma Veda, II. 3. 1. 12. 3.

[4] The whole of this hymn occurs with variations in Sáma Veda, II. 3. 1. 3. 1–6.

streams of water, swift, brilliant, rapid, driving off the black-skinned (*Rákshasa*).[1]

2. We praise the auspicious *Soma's* imprisonment (of the *Rákshasas*) and hostile (intent against them),[2] whilst we triumph over the enemy who performs no rites.

3. The sound of the purified, powerful *Soma* is heard like that of rain; (his) lightnings move in the sky.

4. When effused, INDU, pour forth much food with cows, gold, horses, and strength.

5. Flow, all-seeing (SOMA), fill the vast heaven and earth, as the sun (fills) the days with his beams.

6. Flow round us, SOMA, on all sides in a bliss-bestowing stream, like a river down a steep place.[3]

SÚKTA XVIII. (XLII.)

Ṛishi, deity, and metre as before.

Varga XXXII. 1. The green-tinted (*Soma*) generating the luminaries of heaven, generating the sun in the firmament, clothing himself[4] with the descending waters—

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[1] Literally, "the black skin;" or "the black cover" (*i.e.* the darkness). The Rákshasas are perhaps the personification of darkness, especially the darkness of the night.

[2] Sáyaṇa's meaning is not quite clear; he gives no force to *ati*.

[3] Or "as the earth (is surrounded) with water."

[4] Or "the earth."

2. [1]—He with ancient praise when effused flows in a stream, a god for the gods.

3. The *Soma* juices of unbounded vigour flow for the increasing, rapid acquisition of food.

4. [2]Milking forth the ancient fluid, the SOMA is poured into the filter and crying out generates the gods.[3]

5. *Soma* being purified hastens towards all desirable (wealth), towards the gods who favour the sacrifice.

6. SOMA, being effused pour down upon us (wealth) consisting of kine, male offspring, horses and strength, and abundant food.

SÚKTA XIX. (XLIII.)

Ṛishi, deity, and metre as before.

1. We invest with praises that *Soma* who, beloved, is cleansed like a horse with milk[4] for the exhilaration (of the gods). Varga XXXIII.

2. This INDU all our praises desiring protection, beautify (now) as of old for INDRA to drink.

3. Pure flows the beloved *Soma*, beautified by the praises of the sage MEDHYÁTITHI.

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[1] Sáma Veda, II. 1. 2. 17. 2, last part different.

[2] Sáma Veda, II. 1. 2. 17. 3.

[3] Sáyaṇa explains this as meaning that where the Soma is poured forth the gods are continually present.

[4] Or "with the *vasativari* water."

4. Purified SOMA, grant us auspicious wealth with infinite splendour, O INDU.

5. INDU, like a horse rushing into battle, sounds in the sieve, when he flows through, beloved of the gods.

6. Flow for the acquisition of food, for the prosperity of the sage who praiseth thee; O SOMA, grant (me) excellent male offspring.

ASHṬAKA VII.

ADHYÁYA I.

MAṆḌALA IX. CONTINUED.

ANUVÁKA II. CONTINUED.

SÚKTA XX. (XLIV.)

The *Ṛishi* is AYÁSYA, of the family of AṄGIRAS; the deity is SOMA PAVAMÁNA, and the metre *Gáyatrí*.

Varga I. 1. [1]INDU, thou advancest to give us abundant wealth; AYÁSYA bearing thy waves (goeth) towards the gods (to sacrifice).

2. The sage *Soma* gratified by the praise of the pious (worshipper) prepared for the sacrifice is sent in a stream at a distance (from the filter).

3. This vigilant *Soma* effused for the gods approaches, all-beholding he goes to the filter.

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[1] Sáma Veda, I. 6. 1. 2. 13.

4. Flow for us food-desiring, making (our) sacrifice auspicious; (O Soma, whom) the priest with the sacred grass adores.

5. May *Soma* who is pressed forth by the seers for Bhaga and Váyu, ever prospering, grant us (wealth placed) amongst the gods.

6. Receiver of sacrifices, knower of (pious) paths, grant us this day abundant food and strength for the acquisition of wealth.

Súkta XXI. (XLV.)

Ṛishi, deity, and metre as before.

1. Indu, do thou the beholder of men flow pleasantly[1] for the banquet of the gods, for Indra's drinking and exhilaration. Varga II.

2. Approach the office of messenger for us: thou (who) art drunk for Indra, (pour) on the gods wealth for (us their) friends.

3. And we adorn thee, the purple-tinted, with milk and curds for the purpose of exhilaration, open the doors for our riches.

4. Indu passes the filter as a horse in going passes the shaft (of the chariot); he proceeds to the midst of the gods.

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[1] Sáyaṇa sometimes explains *kam* as *sukham yathá bhavati tathá*, sometimes as a particle meaning nothing, inserted merely *metri gratia*.

5. His friends praise INDU sporting in the water and passing through the fleece; their hymns glorify him.

6. Flow, INDU, with that stream wherewith when drunk thou bestowest much vigour on thy discerning worshipper.

SÚKTA XXII. (XLVI.)

Ṛishi, deity, and metre as before.

Varga III. 1. Begotten by the stones[1] the flowing (*Soma*-juices) are effused for the banquet of the gods like active horses.

2. The *Soma*-juices pressed (at the sacrifice) adorned like a bride who hath a father flow to VÁYU.

3. These brilliant *Soma*-juices, bestowing pleasant food, expressed into the vessel, gratify INDRA with the ceremonies.

4. Dexterous (priests) hasten (to me), take with the ladle the pure (*Soma*), mix the exhilarating (*Soma*) with milk and curds.

5. SOMA, conqueror of wealth, who knowest the way (to fulfil my desires), flow forth the bestower of vast wealth upon us.

6. The ten fingers purify this purifiable pure-flowing exhilarating juice for INDRA.

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[1] Or "growing on the mountain slopes."

SÚKTA XXIII. (XLVII.)

The *Ṛishi* is KAVI, the son of BHṚIGU; the deity and metre as before.

1. [1]By this sacred solemnity the *Soma* is magnified before the mighty (gods): exulting he moves like a bull.[2] Varga IV.

2. They publish[3] his exploits, his acts of Dasyu-crushing: resolute he acquits the debts (of the worshipper).

3. When the praise of INDRA is recited, then the juice dear to him, vigorous as a thunderbolt, gives us unlimited wealth.

4. When the sage *Soma* is cleansed by the fingers, he of his own accord desires wealth for the pious worshipper in (INDRA), the granter of wishes.[4]

5. Thou desirest to give[5] wealth to those who conquer in combat as (men offer fodder) to horses in battle.

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[1] Sáma Veda, I. 6. 1. 2. 11, with variations.

[2] Or "roars like a bull" (*i.e.* on the sounding holes), Sáma Veda.

[3] The commentary is defective here. Ludwig translates *chetanti* "are conspicuous."

[4] Sáyaṇa explains *vidhartari* as *vidhátarindre* and adds *indreṇa dhanam dápayitum ichchhati*, "he desires to cause Indra to give wealth." It is more probably the infinitive.

[5] Ludwig takes *sisháṡatuḥ* as the 3rd dual, "They two desire wealth," and the last part of the verse as "thou art on the side of the successful in battle." Grassmann follows Sáyaṇa.

Súkta XXIV. (XLVIII.)

Ṛishi, deity, and metre as before.

Varga V. 1. [1]By sacred rites we solicit (wealth) of thee, auspicious bearing wealth abiding in the regions of the vast heaven—

2. The overthrower of the resolute (foe), the praiseworthy, to whom many solemn observances are addressed, the exhilarator, the destroyer of a hundred cities (of the Asuras).

3. O (Soma), doer of good deeds, the unwearied hawk[2] brought thee, king over riches, from this heaven.

4. The bird brought thee the showerer of water the protector of the sacrifice, the common property of every god.

5. The contemplator of all, the granter of desires, putting forth his energy obtains superior greatness.

Súkta XXV. (XLIX.)

Ṛishi, deity, and metre as before.

Varga VI. 1. Pour down upon us a shower from heaven, a stream of waters, wholesome and abundant food.

2. Flow in such a stream that the cattle belonging to the (enemy's) nation may come here to our dwelling.

3. Thou who art most dear to the gods at sacri-

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[1] Sáma Veda, II. 2. 2. 3. 1.

[2] Sáyaṇa refers to IV. 26. 7.

fices, shower down water in a stream, pour thy rain upon us.

4. Do thou for our sustenance hasten to the woollen filter with thy stream; let the gods hear thy sound.

5. The purifier (the SOMA) flows forth destroying the *Rákshasas*, flashing out brilliance as of old.

SÚKTA XXVI. (L.)

The *Ṛishi* is UCHATHYA, of the family of ANGIRAS; the deity and metre as before.

1. [1]Forth flow thy mighty (streams), like the roar (issuing) from the ocean wave: emit thy sound like that of a (rushing) arrow.[2] Varga VII.

2. At thy birth the three voices[3] of the worshipper are uttered when thou goest to the summit of the fleece.

3. (The priests) effuse with the stones into the fleece the beloved green-tinted purifying honey-dropping (*Soma*).

4. Most exhilarating sage (SOMA), flow in a stream to the filter to sit on INDRA's lap.[4]

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[1] The whole of this hymn occurs in the Sáma Veda (II. 5. 1. 5. 1–5).

[2] Or a reed (or other musical instrument).

[3] The Rich Yajush and Sáma hymns.

[4] Sáyaṇa adds that although this verse was analysed in the previous *Adhyáya* (see Súkta 25, verse 6), it is explained once more for fear dull-witted scholars have forgotten it.

5. Most exhilarating INDU, being anointed with the unguents of milk and curds, flow forth for INDRA's drinking.

SÚKTA XXVII. (LI.)

Ṛishi, deity, and metre as before.

Varga VIII. 1. [1]*Adhwaryu*, pour upon the filter the *Soma* that has been expressed with the stones, purify it for INDRA's drinking.

2. [2](*Adhwaryus*), effuse the most sweet-flavoured *Soma*, the best ambrosia of heaven for INDRA, the wielder of the thunderbolt.

3. [3]INDU, the gods and the *Maruts* partake of thy sweet purifying beverage.

4. For thou, SOMA, being effused, approachest the worshipper for speedy exhilaration and protection.

5. Hasten, sagacious (SOMA), when thou art effused, to the filter in a stream: bestow upon us food and fame.

SÚKTA XXVIII. (LII.)

Ṛishi, deity, and metre as before.

Varga IX. 1. [4]May the glittering (*Soma*), the acquirer of wealth, bestow upon us strength together with food; hasten when effused to the filter.

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[1] Sáma Veda, I. 6. 1. 2. 3, and II. 5. 1. 11. 1. Yajush xx. 31. According to *Mahídhara* it is *Brahmá* who gives this direction to the *Adhwaryu*.

[2] Sáma Veda, II. 5. 1. 11. 3.

Sáma Veda, II. 5. 1. 11. 2.

[4] Sáma Veda, I. 6. 1. 1. 10, reading for *swáno* for *suváno* (qu. metri gratiâ ?)

2. Thy juice dear (to the gods), flowing in a thousand streams, proceeds by ancient paths to the fleecy filter.

3. (SOMA), send (us) him who is like a pot;[1] INDU, send us now wealth; swift-flowing (SOMA), send it with blows (of the stones).

4. INDU, the invoked of many, overthrow the strength of those people which challenges us.

5. INDU, do thou who art the distributor of riches, pour forth for our protection a hundred or a thousand of thy pure (streams).

SÚKTA XXIX. (LIII.)

The *Ṛishi* is AVATSÁRA, of the race of KAŚYAPA.

1. [2](*Soma*) armed with the stones,[3] thy powerful (streams) rise up scattering the *Rákshasas*; drive away those who are our adversaries. Varga X.

2. (Thou art) by this strength the discomfiter (of foes): I praise thee with a fearless heart for the sake of (our) line of chariots ranged (against the foe) and for the sake of wealth.

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[1] M. M. edition has *púrṇodanaḥ* (qu. misprint for *púrṇodakah*, full-bellied: compare "pot-bellied"). Wilson's MS. had *púrṇe dine*.

[2] This hymn occurs Sáma Veda, II. 8. 3. 2. 1–4.

[3] Sáyaṇa explains *adrivaḥ* as referring to the stones used for crushing the Soma.

3. The prowess of thee (SOMA) as thou art poured forth is irresistible against the malignant (*Rákshasa*): destroy him who defies thee to battle.

4. (The priests) plunge *Indu*, honey-dropping, green-tinted, vigorous, exhilarating, into the waters for INDRA.

SÚKTA XXX. (LIV.)

Ṛishi, deity, and metre as before.

Varga XI. 1. Towards *Soma's* ancient body the seers milk the flashing fluid, the sage who grants a thousand boons.

2. He like the sun is the supervisor (of all acts): he hastens to the lakes,[1] he unites with the seven down-descending rivers from heaven.

3. The purified *Soma*, like the divine sun, abides above all regions.

4. Purified INDU, who art devoted to INDRA, pour down for our sacrifice food with milk and curds.

SÚKTA XXXI. (LV.)

Ṛishi, deity, and metre as before.

Varga XII. 1. [2]SOMA, pour forth (in a stream of) food, abundant oft-collected (juice), and all good things.

2. INDU, since the praise of thee as food, since thy birth (has appeared), sit down upon the grass that pleases (thee).

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[1] Sáyaṇa explains this as thirty *uktha pátras* (vessels or libations offered during the recitation of the *uktha*) or thirty days and nights.

[2] This hymn occurs Sáma Veda, II. 3. 2. 5. 1–4.

3. And SOMA, do thou who art the giver of cattle, the giver of horses, flow to us in (a stream of) food as the days quickly pass.[1]

4. Flow forth, O conqueror of thousands, who conquers and is not conquered, and attacking slays his foe.

SÚKTA XXXII. (LVI.)

Rishi, deity, and metre as before.

1. The swift *Soma* devoted to the gods destroying the *Rákshasas* in the filter bestows abundant food (on us). Varga XIII.

2. When the hundred rite-loving streams (of the *Soma*) obtain the friendship of INDRA, then the *Soma* brings us food.[2]

3. The ten fingers commend thee, SOMA, as a maiden her lover, thou art cleansed in order to bestow (wealth on us).

4. Do thou, INDU, who art sweet-flavoured flow for INDRA and VISHṆU, preserve the worshippers thy praisers from sin.

SÚKTA XXXIII. (LVII.)

Rishi, deity, and metre as before.

1. [3]Thy unconnected streams advance towards infinite food (for us) like the showers from heaven. Varga XIV.

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[1] This seems to be an instrumental absolute, but Sáyaṇa explains it "by reason (or by means) of the days quickly passing."

[2] So Sáyaṇa. The proper order is of course, "when Soma brings us food, his hundred rite-loving streams obtain Indra's friendship."

[3] This hymn occurs in Sáma Veda, II. 8. 3. 18. 1–4.

2. The green-tinted *Soma* contemplating all the holy acts that are pleasing to the gods rushes (to the sacrifice) brandishing his weapons (against the *Rákshasas*).

3. He, the object of pious observances, cleansed by the priests, fearless[1] as a king, sits on the waters like a hawk.

4. INDU, when thou art purified, bring us all the treasures that are in heaven and upon earth.

SÚKTA XXXIV. (LVIII.)

Ṛishi, deity, and metre as before.

Varga XV. 1. [2]He the delighter (of the gods) flows rescuing (his worshippers from sin); the stream of the effused beverage (flows); he the delighter (of the gods) flows rescuing (his worshippers from sin).

2. The brilliant (stream), the bestower of riches, knows how to protect the worshipper: he the delighter (of the gods) flows rescuing (his worshippers from sin).

3. We have received thousands from DHWASRA and PURUSHANTI[3]: he the delighter (of the gods) flows rescuing (his worshippers from sin).

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[1] The St. Petersburg Dict. conjectures *ibhe* for *ibho*, "like a king amongst his retinue."

[2] The whole hymn occurs Sáma Veda, II. 4. 1. 5. 1–4, and the first line also, *ibid.* I. 6. 1. 2. 4.

[3] Two kings who conferred great wealth on *Taranta* and *Purumiḷha*, two ṛishis of the family of *Vidadaśiva*. See p. xxxiii of Max Müller's Ṛig-veda, vol. v.

4. We have received from those two three hundred thousand[1] garments: he the delighter (of the gods) flows rescuing (his worshippers from sin).

SÚKTA XXXV. (LIX.)

Ṛishi, deity, and metre as before.

1. Flow, SOMA, conqueror of cattle, of horses, of all things, of desirable wealth; bring us riches with male offspring. Varga XVI.

2. Flow with waters and with filaments,[2] flow with herbs, flow with the stones.

3. SOMA, do thou who art the purifier, the sage, overcome all hindrances; sit down on the sacred grass.

4. O purifying SOMA, grant all boons; as soon as thou art born thou art great; INDU, thou overcomest all (foes).

SÚKTA XXXVI. (LX.)

Ṛishi and deity as before. Third verse *Puraüshṇik,* the rest *Gáyatrí.*

1. Hymn with a *Gáyatrí* hymn INDU the purifier, the all-beholding, the thousand-eyed. Varga XVII.

2. Thee, the thousand-eyed, and the supporter of thousands, they make to flow through the filter.

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[1] Or rather "thirty robes and thousands" (cf. verse 3). Sáyaṇa's interpretation neglects the *cha,* and besides *triṁśataṁ sahasráṇi* would mean "thirty thousand."

[2] *adábhyaḥ* is properly n. sing. "inviolable."

3. The purifier trickles through the hairs of the filter; he hastens to the pitchers, entering INDRA's heart.

4. All-beholding SOMA, flow pleasantly for INDRA's gratification; bring (us) food with male offspring.

ANUVÁKA III.

ADHYÁYA I. CONTINUED.

SÚKTA I. (LXI.)

The *Ṛishi* is AMAHÍYU, of the family of AṄGIRAS; the metre is *Gáyatrí*; deity as before.

Varga XVIII. 1. [1]Flow, INDU, for (INDRA's) food[2] with that (juice) of thine which in battles overthrew ninety and nine (cities of the foe).

2. (Which overturned) the cities in a moment, and for the sake of the devout DIVODÁSA (subdued) S'AMBARA, and then that TURVAŚA and YADU.

3. INDU, conqueror of horses, shower forth horses with cattle and gold and unbounded food.

4. [3]We solicit thy friendship as thou droppest flowing over the filter.

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[1] Verse 1 occurs Sáma Veda, I. 6. 1. 1. 9, and verses 1 to 3, *ibid.* II. 5. 1. 6. 1–3.

[2] Sáyaṇa, in order to avoid making *yaḥ* refer to the feminine *vítí* (= *vítyá*), takes *vítí* as dative and *ayá* as masculine, supplying *rasena*. *Ayá vítí* should, however, be construed "with that food."

[3] Verses 4 to 6 occur Sáma Veda, II. 2. 1. 5. 1–3.

5. Delight us, SOMA, with those thy undulations which flow over the filter in a stream.

6. SOMA, who art lord over all, the purifier, bring us riches and food with male offspring. Varga XIX.

7. [1]The ten fingers cleanse this *Soma*, whose parents are the rivers; he is associated with the Ádityas.

8. When effused he proceeds to the filter, with INDRA and VÁYU, and with the sun's rays.

9. Do thou who art sweet-flavoured and beautiful flow (at) our (sacrifice) for BHAGA, VÁYU, PÚSHAN, MITRA, and VARUṆA.

10. [2]The birth of thy juice is on high: the earth has received (thy) intense happiness and abundant food, though (these) exist (naturally) in heaven.[3]

11. [4]By this (*Soma*) obtaining and desiring to enjoy all the good things that belong to men we enjoy (them). Varga XX.

12. [5]O thou who art the possessor of wealth flow

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[1] Verses 7 to 9 occur Sáma Veda, II. 4. 1. 13. 1–3.

[2] Sáma Veda, I. 5. 2. 4. 1, and II. 1. 1. 8. 1; Yajush, XXVI. 16.

[3] This seems to be the meaning of Sáyaṇa's *api cha dyuloke vidyamánam̃ swatas*. The *pada* text, which Sáyaṇa follows, takes *bhúmyá* as two words = *bhúmiḥ á*, the *visarga* being elided in the *Sam̃hita* text.

[4] Sáma Veda, II. 1. 1. 8. 3; Yajush, XXVI. 18. Mahídhara takes *ena* as *enani*, "all these good things," and explains *aryaḥ* as *somaḥ*.

[5] Sáma Veda, II. 1. 1. 8. 2; Yajur Veda, XXVI. 21.

for us for the adorable INDRA for VARUṆA, and the MARUTS.

13. [1]The gods approach INDU, (who is) completely generated, sent forth by the waters, the demolisher (of foes), adorned with milk and curds.

14. [2]May our praises foster him who wins the heart of INDRA, as cows who have young ones (foster) their calf.

15. [3]SOMA, pour prosperity upon our cattle, milk forth (for us) nutritious food; augment the laudable water.

Varga XXI. 16. [4]The pure (*Soma*) has generated in heaven the great *Vaiśwánara* light[5] like the wonderful thunder.

17. Bright shining SOMA, the juice of thee when thou flowest enters the woollen filter, exhilarating, free from evil.

18. Purified SOMA, thy juice as it increases shines bright; it (makes) a pervading universal light to be seen.

19. Flow forth with that juice of thine which is exhilarating, the best, gratifying the gods, the slayer of *Rákshasas*.

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[1] Sáma Veda, I. 6. 1. 1. 1; II. 1. 2. 18. 2, and II. 5. 2. 20. 1.

[2] Sáma Veda, II. 5. 2. 20. 2.

[3] *Ibid.* II. 5. 2. 20. 3.

[4] Verses 16–18 occur Sáma Veda, II. 3. 1. 2. 1–3, and verse 16 also at I. 5. 2. 5. 8.

[5] *i.e. Agni*, the son of *Viśwánara*; hymns 79 and 80 of the tenth Maṇḍala are attributed to him as the ṛishi.

20. [1]Thou art the slayer of the hostile VṚITRA, the enjoyer of battle day by day, the giver of kine and the giver of horses.

[illegible]

Varga XXII. 21. [2]Be now resplendent, mixed with the supporting (products of the) milch kine, alighting like a falcon on thy place.

22. [3]Flow thou who didst help INDRA to slay the VṚITRA, who obstructed the great waters.

23. May we, possessed of excellent male offspring, conquer the wealth (of our enemies), O SOMA, the sprinkler; being purified, accept our praises.

24. Protected by thee, through thy protection may we be victorious, slaying (our enemies); be vigilant, SOMA, at our sacrifices.

25. [4]The *Soma* flows, slaying the malignant, slaying the withholders (of wealth), proceeding to INDRA's consecrated (station).

Varga XXIII. 26. [5]Bring us, purifier, much wealth: conquer our foes; grant us, INDU, fame and male offspring.

27. A hundred foes harm thee, not purposing

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[1] Verses 20 and 21 occur Sáma Veda, II. 2. 1. 15. 2 and 3.

[2] *Súpasthábhiḥ* is only explained by Sáyaṇa as *śobhanopasthábhiḥ*, "having a beautiful lap," *i.e.* affording a secure seat.

[3] Sáma Veda, I. 6. 1. 1. 8.

[4] Sáma Veda, I. 6. 1. 2. 14, and II. 5. 1. 7. 1, with *agaghnan pavato* in the latter passage.

[5] Verses 26 and 27 occur Sáma Veda, II. 5. 1. 7. 2 and 3.

to give wealth when being purified thou art benevolently inclined.[1]

28. [2]Thou, INDU, when effused, the showerer (of benefits), make us celebrated amongst men: slay all our enemies.

29. (Enjoying) the friendship of thee here and thy excellent food, INDU, may we overcome our assailants.

30. [3]With thy weapons which are formidable and sharp for slaying (the foe), defend us from the scorn (of our enemies).

SÚKTA II. (LXII.)

The *Ṛishi* is JAMADAGNI, of the race of BHṚIGU; the deity and metre as before.

Varga XXIV. 1. [4]These rapid *Soma* juices have been directed through the filter (to obtain) all good things—

2. Powerful, repelling many evils, bestowing happiness and riches upon our sons and horses.

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[1] *Makhasyase* is here explained as *asmabhyam̃ dhanam̃ dátum̃ ichchhasi*. Cf. IX. 20. 7, where Sáyaṇa explains *makhaḥ* as *dánam*; and IX. 64. 26, where he explains *makhasyuvam* as *dhanakámám*. In 101. 5, *makhasyate* is explained as *stutibhiḥ pújám ichchhati*. Sáyaṇa's general explanation of *makhaḥ* is either *yajñam* or *dhanam̃* (or *dánam*). In both cases the original root would be MAGH, "great." The meanings "fight," "strive," etc., are foreign to Sáyaṇa, being derived from a comparison of μαχεομαι, macto, etc.

[2] Sáma Veda, I. 5. 2. 5. 3, and II. 2. 1. 2. 1.

[3] Sáma Veda, II. 2. 1. 2. 3.

[4] Verses 1 to 3 occur Sáma Veda, II. 2. 2. 1. 1–3, with slight variations.

3. They advance towards our fair praise, granting to (us and) our cattle sustaining[1] wealth and food.

4. [2]The mountain-born *Soma* flows for exhilaration, mighty in the (*Vasatívarí*) waters: he alights like a falcon on his own place.

5. The cattle sweeten with their milk the beautiful food that is asked for by the gods; the *Soma* when effused by the priests is cleansed in the water.

Varga XXV.

6. Then the ministering priests in the assembly beautify the juice of the exhilarating (*Soma*) like a horse, for the sake of immortality.

7. [3]Sit down, INDU, on the filter with those streams the shedders of sweet (juice), which are let fall for our protection.

8. Passing obliquely through the sheep's hairs, hasten for INDRA's drinking, sitting in thy place in the wooden vessels.

9. INDU, who art most sweet-flavoured, the bestower of riches, drop for the *Angirasas* butter and milk.

10. [4]This all-seeing *Pavamána Soma* deposited (in the vessels), sending forth abundant (food), the product of the waters, is known (by all).

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[1] Sáyaṇa explains *sam̃yatam̃* as *yad asmán sam̃yachchhati*, "that which supports us."

[2] Verses 4 to 6 occur Sáma Veda, II. 3. 2. 16, 1–3; verse 4 also I. 5. 2. 47.

[3] Verses 7 to 9 occur Sáma Veda, II. 3. 2. 6. 1–3, with variations.

[4] Sáma Veda, I. 6. 1. 2. 12.

Varga XXVI. 11. This *Pavamána Soma*, the sprinkler (of benefits), engaged in sprinkling, the destroyer of the *Rákshasas*, bestows riches upon the donor (of the oblation).

12. Pour forth thousand-fold wealth, together with cattle and horses, delighting many, desired by many.

13. This (*Soma*) the many-hymned, having wise designs,[1] being cleansed by the priests, is sprinkled forth.

14. Offering thousand-fold protection, having hundred-fold wealth, the measurer of the world, the sage, the exhilarating (*Soma*) flows for Indra.

15. Generated and praised by song Indu at this sacrifice is deposited in his place for Indra, like a bird on its nest.

Varga XXVII. 16. The pure *Soma* effused by the priests rushes forth as if to battle, to alight vigorously upon the ladles.

17. They attach him by seven ceremonies to the three-backed three-benched chariot of the *Ṛishis* to go to the gods.[2]

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[1] Sáyaṇa's usual explanation of *kavikratuḥ*, namely *krántaprajñaḥ krántakarmo vá*, "possessing wisdom or possessing sacred rites," would seem to be an explanation of each half of the word in turn: but he sometimes explains *kaviḥ* alone by *krántaḥ* (IX. 64. 30).

[2] The backs are the three oblations, the benches are the three Vedas, and the ceremonies are the seven hymns (*chhandas*).

18. Effusers of the *Soma*, urge forward that wealth-bestowing rapid vigorous steed to go to the battle.

19. [1]Entering when effused into the pitcher, bringing us all success like a hero he stands amongst the cattle.[2]

20. The devout priests milk forth thy sweet juice, INDU, for the gods for the purpose of exhilaration.

Varga XXVIII.

21. Pour upon the filter for us for the sake of the gods the most sweet-flavoured *Soma*, most audible to the gods.

22. [3]These lauded *Soma* juices are let flow for the sake of abundant food in a stream of the most exhilarating (juice).

23. Being purified thou hastenest to the treasures of the kine to enjoy (them); flow forth thou who grantest food.

24. And hasten for us towards[4] all widely renowned food with cattle, being hymned by JAMADAGNI.

25. [5]SOMA, who art most excellent, flow with thy marvellous protections towards our praises, towards all hymns (of praise).

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[1] Sáma Veda, I. 6. 1. 1. 3. The end reads differently, *Indur Indráya dhíyate*.

[2] As a hero resolutely stands amongst the enemy's cattle, so the Soma resolutely stands amongst the sacrifices.

[3] Sáma Veda, II. 4. 1. 6. 1, with *śavase* for *śravase*.

[4] *i.e.* grant us.

[5] Verses 25–27 occur Sáma Veda, II. 2. 1. 1. 1–3, with *viśwa-charshaṇe* for *viśwamejaya* in verse 26.

Varga XXIX. 26. Agitator of all, do thou who art the most excellent, raising thy voice, pour forth the waters of the firmament.

27. O sage (Soma) in thy might do these worlds stand; to thee the rivers hasten.[1]

28. Thy unconnected streams descend like the rain from heaven upon the white outspread (fleece).

29. Purify for Indra the fierce Indu, the means of strength, the lord (of wealth), the giver of riches.

30. The truthful seer, *Pavamána Soma*, sits down upon the filter, giving great energy to the worshipper.

Súkta III. (LXIII.)

The *Ṛishi* is Nidhruvi, of the race of Kaśyapa; the deity and metre as before.

Varga XXX. 1. [2]Pour (upon us), Soma, thousand-fold wealth, with excellent male progeny, secure to us ample food.

2. Thou who art most exhilarating effusest food and drink for Indra; thou sittest on the ladles.

3. *Soma* effused for Indra and Vishṇu and Váyu drops into the pitcher; may he be sweet-flavoured.

4. These swift-flowing tawny-coloured *Soma*-juices, with a stream of water are let loose upon the *Rákshasas*—

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[1] *i.e.* these worlds honour thee; the rivers observe thy bidding. For *arshanti sindhavaḥ* the Sáma Veda has *dhávanti dhenavaḥ*.

[2] Sáma Veda, I, 6. 1. 2. 5.

5. Augmenting INDRA, urging the waters, making all our acts prosperous,[1] destroying the withholders (of oblations).

6. The effused tawny-coloured *Soma*-juices going to INDRA hasten to their own place. Varga XXXI.

7. [2]Flow with that stream with which thou, SOMA, lightest up the sun, urging on the waters beneficial to man.

8. The purified (SOMA) harnesses the horse of the sun to travel through the firmament to man.

9. And INDU exclaiming "INDRA!" harnesses the (horse of the) sun to go towards these ten regions.[3]

10. Sprinkle, worshippers, upon the woollen fleece the exhilarating (*Soma*) that has been effused in all directions for VÁYU and for INDRA.

11. Purified SOMA, grant us wealth unassailable (by our foes), and which cannot be destroyed by the enemy. Varga XXXII.

12. Bring to us thousand-fold wealth with cattle and horses; bring vigour and food.

13. *Soma*, like the radiant sun, when effused flows forth, depositing its juice in the pitcher.

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[1] Sáyaṇa "making *Soma* propitious for the sake of our rites."

[2] Verses 7 to 9 occur Sáma Veda, II. 5. 1. 8. 1–3; verse 7 also I. 6. 1. 1. 7.

[3] Sáyaṇa takes *tyá harito daśa* as acc. after *prati* implied in *yátave*. Elsewhere he explains *haritaḥ* as the horses or rays of the sun. See I. 50. 8; and 115. 4.

14. These brilliant *Soma*-juices (flowing) towards the dwellings of respectable (worshippers), effuse food and cattle in a stream of water.

15. The *Soma*-juices mixed with curds effused for Indra, the wielder of the thunderbolt, flow through the filter.

Varga XXXIII. 16. SOMA, pour into the filter to bring us wealth (thy juice), which is most sweet-flavoured, exhilarating, and most desired by the gods.

17. The priests cleanse in the (*Vasatívarí*) waters the green-tinted powerful exhilarating INDU for INDRA.

18. [1]SOMA, pour forth wealth of gold, horses, and male offspring: bring us food and cattle.

19. Sprinkle upon the woollen fleece for INDRA the most sweet (*Soma*), desiring battle as if in battle.

20. The (worshippers) desiring protection, cleanse with their fingers the purifiable (*Soma*) the sag[illegible] with a noise the sprinkler (of benefits) flows forth.

Varga XXXIV. 21. The wise (priests) in a stream of water send forth with their fingers and with praise the sprinkler (of benefits), the shedder of water.

22. [2]Flow, brilliant (SOMA), let thy exhilarating juice proceed in continuous order to INDRA, rise with thy supporting (juice) to VÁYU.

23. Purified SOMA, thou squeezest forth the

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[1] Yajur Veda, VIII. 63.

[2] Verses 22–24 occur Sáma Veda, II. 5. 1. 15. 1–3; verse 22 occurs also *ibid.* I. 5. 2. 5. 7.

celebrated riches (of the enemy); do thou who art beloved enter the ocean.[1]

24. Soma, thou who art exhilarating, flowest defeating the enemies, bestowing knowledge (on us); drive off the people who love not the gods.

25. [2]The brilliant purified *Soma*-juices are let fall amidst all praises.

26. [3]The purified *Soma*-juices flow swift and bright, destroying all enemies. Varga XXXV.

27. [4]The purified (juices) are poured forth from heaven and from the firmament upon the summit of the ground.[5]

28. Brilliant Soma, do thou, purified in a stream, achieving great acts, destroy all foes and the *Rákshasas*.

29. Destroying the *Rákshasas*, pour forth, Soma, with a noise, brilliant and excellent vigour.

30. Bestow upon us, Soma, celestial and terrestrial treasures: (bestow), Indu, all desirable things.

Súkta IV. (LXIV.)

The *Ṛishi* is Kaśyapa, of the race of Maríchi; deity and metre as before.

1. [6]Thou, Soma, art the bright sprinkler; thou Varga XXXVI.

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[1] *i.e.* the pitcher.

[2] Sáma Veda, I. 6. 1. 3. 12, and II. 8. 2. 16. 1.

[3] *Ibid.* II. 8. 2. 16. 3.

[4] *Ibid.* II. 8. 2. 16. 2.

[5] *i.e.* the raised place, the place of divine sacrifices.

[6] Sáma Veda, II. 2. 1. 3. 1–3, with *sutaḥ* for *madaḥ* in verse 2: verse 1 also occurs I. 6. 1. 2. 8.

shining (SOMA) art the sprinkler whose occupation is sprinkling; thou, the sprinkler, sustainest the rites (of men and gods).

2. O sprinkler, the strength of thee the sprinkler consists in sprinkling, thy worship consists in sprinkling, thy juice consists in sprinkling; thou truly art always the sprinkler.

3. INDU, the sprinkler, thou neighest like a horse; thou givest us cattle, thou givest us horses: open the doors for our wealth.

4. [1]The powerful, brilliant, rapid *Soma*-juices are effused in the hope of obtaining cattle, horses, and male offspring.

5. The (*Soma*-juices) beautified by those desirous of sacrifice, cleansed by their hands, flow through the woollen fleece.

Varga XXXVII. 6. May those *Soma*-juices pour forth for the offerer (of libations) all the treasures of heaven and earth and of the firmament.

7. [2]All-beholding SOMA, thy streams as thou art being purified are sent forth like the rays of the sun at present.

8. SOMA, thou who art the ocean, bestowing knowledge, hastenest from heaven to all our various

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[1] Sáma Veda, II. 4. 1. 2. 1–3; verse 4 also occurs *ibid.* I. 5. 2. 5. 6.

[2] Verses 7–9 occur Sáma Veda, II. 3. 2. 2. 1–3, with *jajñáno* for *hinváno* and *krandan* for *akrán* in verse 9.

forms,[1] and bestowest (various kinds of wealth on us).

9. Purified SOMA, when sent forth thou utterest a cry; (when thy juice) like the sun god passed through the supporting (filter).

10. [2]INDU the enlightener, beloved (of the gods), flows forth at the praise of the sages; he lets loose (his wave) as a charioteer his horse—

Varga XXXVIII.

11. Thy wave which, devoted to the gods flows to the filter, alighting upon the place of sacrifice.

12. INDU, who art exhilarating and most devoted to the gods, hasten to the filter for INDRA to drink.

13. [3]Cleansed by the priests, INDU, flow in a stream for (our) food; approach the cattle with food.[4]

14. Green-tinted (SOMA) lauded by hymns, being dropped into the curds and milk and being purified, bestow wealth and food upon the worshipper.

15. Purified for the banquet of the gods, go to INDRA's station radiant, collected together by the vigorous (worshippers).

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[1] Sáyaṇa does not explain further than this: he would have completed it: "hastenest (or flowest) from heaven to bring us various forms of wealth."

[2] Sáma Veda, I. 5. 2. 5. 5.

[3] Verses 13–15 occur Sáma Veda, II. 2. 2. 4. 1–3, verse 13 also *ibid.* I. 6. 1. 2. 9.

[4] Sáyaṇa does not explain how *ruch*, which he derives from the verb *ruch* "to shine," comes to mean food. His usual interpretation of *gáḥ*, *i.e.* "milk and curds," would be more appropriate here; "with thy brightness approach (*i.e.* mix with) the milk."

Varga XXXIX. 16. The rapid *Soma*-juices being sent towards the firmament,[1] are poured forth expressed by the fingers.

17. The swift *Soma*-juices being cleansed (go to) the firmament without an effort; they go to the abode of the water.

18. Soma, who art devoted to us, guard all our treasures with thy might; protect our home and offspring.

19. The horse of burden neighs, yoked to the sacrifice by the priests, when placed in the ocean.[2]

20. When the swift (*Soma*) takes his place on the golden seat of sacrifice, he abandons (the sacrifice) of the foolish man.[3]

Varga XL. 21. Devoted (worshippers) glorify *Soma*; the well-disposed desire to sacrifice; the perverse-minded sink (into hell).

22. [4]Flow, Indu, for Indra associated with the Maruts, thou who art most sweet-flavoured, and take thy seat on the place of the sacrifice.

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[1] *Samudraṁ* probably means the *Vasatívarí* waters both here and in the following verse: see Sáyaṇa on verse 19.

[2] Sáyaṇa takes *yat* (= *yadá*) with the first part of the sentence, "When the horse of burden neighs, etc., then thou who art the horse of burden of the sacrifice art placed in the *Vasatívarí* waters."

[3] *i.e.* he does not approach the sacrifice of those who do not worship; he only approaches the sacrifice of worshippers (Sáyaṇa).

[4] Verses 22–24 occur Sáma Veda, II. 4. 1. 11. 1–3, with *dharṇasim* for *vedhasas* (verse 23); verse 22 also *ibid.* I. 5. 2. 4. 6.

23. The wise who are the performers of pious acts, who are acquainted with holy texts, adorn thee: men purify thee.

24. MITRA, ARYAMAN, VARUṆA and the MARUTS drink, sage (SOMA), thy juice as thou droppest.

25. Brilliant SOMA, when purified thou utterest a sapient[1] speech, feeding thousands.

26. Brilliant SOMA, when purified bring (us) a voice, feeding thousands and desiring wealth. Varga XLI.

27. INDU, invoked by many, do thou, being purified and being loved by these thy worshippers, enter the ocean.

28. [2]The bright *Soma*-juices with their shining radiance and resounding stream are mixed with the milk and curds.

29. The powerful *Soma* urged by the urging (worshippers) goes collected to the battle[3] like warriors entering (the battle-field).

30. SOMA, who art a sage mighty and prospering, approaching flow from heaven for our prosperity and view.[4]

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[1] Sáyaṇa explains *vipaśchitam* as *prajñayá pavitrám*, "cleansing (?) by wisdom."

[2] Sáma Veda, II. 1. 1. 2. 1.

[3] Metaphorically for "sacrifice."

[4] Sáyaṇa separates *súryaḥ* from *dṛiśe* and explains it *suvíryaḥ*. His explanation of *ṛidhak* is taken from *Yáska Nirukta*, IV. 25, "*ṛidhak* is the Vaidik form of *pṛithak* and is also used in the sense of prospering."

ADHYA'YA II.

MAṆḌALA IX. CONTINUED.

ANUVA'KA III. CONTINUED.

SÚKTA V. (LXV.)

The deity is SOMA PAVAMÁNA; the *Ṛishi* is BHṚIGU, the son of VARUṆA or JAMADAGNI, of the race of BHṚIGU; the metre is *Gáyatri*.

Varga I. 1. [1]The kindred fingers diligently operating, eager to squeeze thee forth, send out the invigorating, the lord (of all), the mighty INDU.

2. Filtered SOMA, who with reiterated radiance shinest in the presence of the gods, obtain all boons (for us).

3. Pour, purified (SOMA), a well-praised shower for the worship of the gods: (pour) a continual shower for our food.

4. [2]We who perform good works praise thee, purified SOMA, brilliant with radiance, for thou art the showerer (of benefits).

5. Well-armed[3] (SOMA) who dost exhilarate (the gods), pour forth for us male offspring; come INDU favourably to our sacrifice.

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[1] Verses 1–3, occur Sáma Veda, II. 3. 1. 5. 1–3, with *sutaḥ* for *pari*, verse 2.

[2] Verses 4–6 occur, with inversions and variations, Sáma Veda II. 2. 1. 4. 1–3; verse 4 also *ibid.* I. 5. 2. 5. 4.

[3] Or having fine sacrificial implements, the *sphya*, *kapála*, etc.

6. When cleansed by the hands thou art sprinkled with the water, (taken up) with the wooden vessel thou attainest thy abode. Varga II.

7. Sing, as VYAŚWA did, to the filtered *Soma*, the great, the all-beholding—

8. (That *Soma*) whose juice they squeeze out with the stones, foe-repelling, honey-dropping, green-tinted, for INDRA to drink—

9. We, who have heaped up oblations, solicit his friendship, (the friendship) of thee who hast won all the riches (of the foe).

10. [1]Flow in a stream, thou who art the showerer (of benefits): and (be) exhilarating to the lord of the MARUTS, granting us all (wealth) by thy power.

11. Thee, the supporter of heaven and earth, O purified (SOMA), the beholder of heaven, the powerful one, I send forth to battle.[2] Varga III.

12. Expressed by these flexible[3] fingers (of mine), do thou who art green-tinted flow forth in a stream; excite (INDRA) our ally to battle.

13. [4]Swift-flowing SOMA, who art the illuminator

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[1] Verses 10–12 occur Sáma Veda, II. 2. 1. 10. 1–3; verse 10 also *ibid.* I. 5. 2. 4. 3.

[2] Or, I urge thee to grant us food.

[3] Sáyaṇa says *ayá* is from *i*, "to go," and takes *vipá* in accordance with Vaidik use as the singular with plural signification, so that *ayá vipá anayá* means *itastato gachchhantibhir etábhir madíyábhir angulíbhiḥ.*

[4] Sáma Veda, II. 2. 2. 2. 3.

of the universe, pour down upon us abundant food, (and be) to us the revealer of the path (to heaven).

14. INDU, they praise the vessels together with thy streams (who art endowed) with strength; enter for INDRA's drinking.

15. Do thou whose sharp exhilarating juice the priests express with the stones, flow the destroyer of the evil-minded.

Varga IV. 16. [1]The king (*Soma*) purified at the sacrifice is urged by the priests to pass through the firmament.

17. Bring to us, INDU, for our protection increase of kine with hundreds of cattle and a gift of fortune with beautiful horses.

18. (Be) expressed for the banquet of the gods: bestow on us, SOMA, strength, speed and a form for brilliance.

19. [2]Hasten, SOMA, who art most radiant, with a roar to the wooden vessels; as a hawk flying to its nest.

20. SOMA, the enjoyer of the water, hasten (to the vessels) for INDRA, VÁYU, VARUṆA, the MARUTS, and VISHṆU.

Varga V. 21. Bestowing food upon our offspring, SOMA, pour from all quarters thousand-fold (wealth).

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[1] Verses 16–18 occur Sáma Veda, II. 2. 2. 2. 1–3.

[2] Verses 19–21 occur Sáma Veda, II. 3. 2. 11. 1–3, with *sídan yonau vaneshwá* for *sídan chyeno na yonimá*. Verse 19 occurs also *ibid*. I. 6. 1. 2. 7.

22. [1]May those *Soma*-juices which are effused at a distance or nigh or on this S'ARYAṆÁVAT[2] (lake),—

23. Or amongst the ṚIJÍKAS, or the KṚITWAS, or in the neighbourhood of the rivers SARASWATÍ, etc., or in the five castes,[3]—

24. May those brilliant *Soma*-juices when expressed pour down upon us from heaven rain with male progeny.

25. The delightful green-tinted *Soma*, praised by JAMADAGNI, urged on the cow-hide flows (to the vessels).

26. The bright *Soma*-juices, the dispensers of food,[4] being mixed with the curds and milk, are cleansed in the waters like horses urged (by the charioteers). Varga VI.

27. The priests who are present send thee forth at the rites at which thou art effused for the whole of the gods; do thou flow with this splendour.

28. [5]We have recourse to-day to thy strength,

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[1] Verses 22–24 occur Sáma Veda, II. 4. 2. 11. 1–3, with *swáno* for *suváno.*

[2] *S'aryaṇávat* means "possessing sweet juice;" it is the name of a lake in the western part of the *Kurukshetra* country.

[3] As there are only four castes, Sáyaṇa adds the *nishádas* (outcasts) to make up the number. See note to 66. 20.

[4] Because the Soma grants all the boons in the hope of which the worshipper offers the Soma to the gods.

[5] Verses 28–30 occur Sáma Veda, II. 4. 2. 2. 10–12; verse 28 also *ibid.* I. 6. 1. 2. 2.

the source of happiness, the bearer (of good things), the defender (against foes), the desired of many—

29. The exhilarating, the desirable, the wise, the intelligent, the defender (of all), the desired of many.

30. (We have recourse) to thy wealth and intelligence for our posterity, O thou to whom fair sacrifices are offered, and to thee the defender (of all), the desired of many.

SÚKTA VI. (LXVI.)

The *Rishis* are the hundred VAIKHÁNASAS; the deity of verses 19, 20 and 21 is AGNI in the form of PAVAMÁNA, of the rest of the hymn, SOMA PAVÁMANA; the metre of verse 18 is *Anushṭubh*, of the rest *Gáyatrí*.

Varga VII. 1. All-seeing (SOMA), who art the adorable friend (of the worshippers), flow for (us thy) friends towards all (our) hymns of praise.

2. Thou, purified SOMA, rulest the universe by those two halves[1] (of the lunar month) which stand facing thee.

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[1] Sáyaṇa explains *dhámaní* as either *purvádipakshau*, the first and second fortnights of the lunar month, the "sides" or "halves" of the month resembling in their increase and decrease the sides of a creeper, whose leaves alternate (Soma being regarded here as a creeper), or *námaní aṁśusomátmake*, the two names (*aṁśu* and *Soma*); he adds, "on earth under the name *aṁśu* by granting the desires of all mankind (Soma rules) this world: in heaven by giving the gods thy lunar digits thou art the winner of their affections. The gods drink the digits of the (moon) *Soma* by means of their growth and diminution one by one (*i.e.* as the moon waxes and wanes)." The word *dhámaní* probably means the two abodes (or stations) of the Soma.

3. Since thy splendours abound, thou purified sage SOMA art everywhere (associated) with the seasons.[1]

4. SOMA, who art a friend, do thou for the sake of all our desirable (praises) approach generating food for (us thy) friends for our support.

5. SOMA, the shining rays of thee who art accompanied by brilliance, spread the purifying (water) over the surface[2] of heaven.

6. These thy seven rivers[3] flow, SOMA, at thy command: the milch kine hasten to thee. Varga VIII.

7. Proceed, SOMA, in a stream when effused, giving exhilaration to INDRA, bestowing (upon us) inexhaustible food.

8. The seven kindred (priests)[4] uttering (praises) and worshipping (the gods with oblations) invoked thee the sage at the sacrifice with hymns.

9. The fingers cleanse thee in the quickly made[5] loud-sounding (woollen) filter, when with a noise thou art sprinkled with the water.

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[1] That is, the *Soma* whose attributes are the seasons, spring, etc., exists wherever day and night spread; because day and night are dependent on the Soma (*i.e.* the moon).

[2] Sáyaṇa says *prishṭa* means the lower part of heaven, *i.e.* the earth.

[3] The Ganges, etc.

[4] Or, the seven kindred rivers (Ganges, etc.) urge thee with their fingers, *i.e.* send thee forth to be cleansed by the *Vasatívarí*, and *Ekadhaná* waters.

[5] Or, in the filter which overcomes guilt.

10. [1]Sage SOMA, possessor of food, thy food-desiring streams when thou art filtered are let loose like horses.

Varga IX. 11. They are let loose in the woollen filter (to go) towards the honey-dropping vessel; our fingers have desired them.[2]

12. The *Soma*-juices go to the ocean,[3] as milch kine to their stall; they go to the place of sacrifice.

13. INDU, the flowing waters hasten to our great sacrifices when thou art mixed with the curds and milk.

14. INDU, we abiding in thy friendship, desiring to sacrifice, depending on thy protection, desire thy friendship.

15. Flow, SOMA, for the mighty cattle-seeker, the beholder of men, enter INDRA's belly.

Varga X. 16. SOMA, thou art great, most worthy to be praised; INDU, (thou art) the most vigorous of the mighty; engaged in battle thou ever triumphest.

17. (Thou) who (art) mightier than the mighty, braver than the brave, more generous than the generous—

18. Thou, SOMA, who art a hero, (bestow) upon (us) food, (be) the giver of sons (to us); we choose thee for thy friendship, (we choose thee) for thy alliance.

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[1] Verses 10 to 12 occur Sáma Veda, II. 1. 1. 3. 1–3.

[2] *i.e.* our fingers desire the Soma juices in order to cleanse them again and again.

[3] The wooden vessel in which the Soma is collected.

19. [1]Agni, thou supportest our lives, send us nutriment and food, drive far off the *Rákshasas*.

20. [2]Agni, the all-beholding, who is in the form of the Pavamána, the benefactor of the five orders, the preceder at sacrifices: him we solicit, who is hymned by the great.

21. [3]Agni, who art the doer of good, pour upon us brightness and fair offspring; may he make me wealth and plenty. Varga XI.

22. The purified (*Soma*) hastens past the adversaries towards the fair praise of the worshippers, visible to all like the sun.

23. Repeatedly purified by the priests, Indu, abounding with food, placed for food, the beholder of all continually goes (to the gods).[4]

24. The purified (*Soma*) generated the veracious all-pervading bright-shining light, destroying the black darkness.

25. [5]The gladsome swift-moving streams of the

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[1] Sáma Veda, II. 6. 3. 10. 3; II. 7. 1. 12. 1.

[2] *Ibid.* II. 7. 1. 12. 2. The five orders are either (1) the four castes and the outcasts; (2) the *Gandharvas*, *Pitṛis*, gods, *Asuras*, and *Rákshasas*; or (3) the gods, mankind, *Gandharvas* and *Apsarasas*, serpents, and *Pitṛis*.

[3] Sáma Veda, II. 7. 1. 12. 3.

[4] This is Sáyaṇa's explanation of *atyaḥ* (*deván santatañ gantá bhavati*).

[5] Verses 25–27 occur Sáma Veda, II. 5. 2. 11. 1, with *jighnato* for *janghnato* and *vyaśnuhi* for *vyaśnavad*.

purified, green-tinted, unfadingly radiant (*Soma*), the destroyer (of darkness), have been let forth.

Varga XII. 26. The purified (*Soma*), possessing many chariots, most radiant with beauteous splendours, having green-tinted streams, attended by the MARUTS—

27. May the purified *Soma*, the most liberal dispenser of food, pervade (the world) with his rays, granting excellent male offspring to the worshipper

28. INDU when effused drops through the fleecy filter (into the vessel); being filtered INDU (enters) into INDRA.

29. This SOMA sports with the stones upon the cowhide, calling INDRA for exhilaration.[1]

30. Purified (*Soma*), bless us with long life by means of that thy nutritious milk which has been brought from heaven.

SÚKTA VII. (LXVII.)

The *Ṛishi* of verses 1 to 3 is BHARADWÁJA of the race of BṚIHASPATI, of verses 4 to 6 KAŚYAPA of the race of MARÍCHI, of verses 7 to 9 GOTAMA of the race of RAHÚGAṆA, of verses 10 to 12 ATṚI BHAUMA, of verses 13 to 15 VIŚWÁMITRA son of GÁTHIN, of verses 16 to 18 JAMADAGNI son of BHṚIGU, of verses 19 to 21 VASISHṬHA son of MITRA and VARUṆA, of verses 22 to 32 PAVITRA son of ANGIRAS or VASISHṬHA or both; the deity of verses 10 to 12 is PAVAMÁNA PÚSHAN or PAVAMÁNA SOMA, of verses 23 and 24 PAVAMÁNA AGNI, of verse 25 PAVAMÁNA AGNI or PAVAMÁNA SAVITṚI, of verse 26 P. AGNI or P. AGNI and P. SAVITṚI together, of verse 27 P. AGNI or all the gods, of verses 31 and 32 PAVAMÁNYÁDHYETṚISTUTI (because they are in praise of the students of the IXth or PAVAMÁNA MAṆḌALA), the deity of the rest is PAVAMÁNA SOMA. The metre is *Gáyatri*, except verses 16 to 18, which are *Dwipadá Gáyatri*, verses 27, 31 and 32, which are *Anushṭubh*, and verse 30, which is *Puraüshṇik*.[1]

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[1] That is, then the priests by means of the *Soma* perform *Indra's* praise.

1. [2]Thou, SOMA, who art most exhilarating, most powerful, art disposed to shed thy stream at our sacrifice: flow then thou who art the giver of riches. Varga XIII.

2. [3]Thou who art the exhilarator of the priests, bestowing (wealth upon them) and intelligent, do thou when effused together with food be the especial cause of exhilaration to INDRA.

3. Do thou when effused by the stones proceed resounding (to the vessel): (grant) bright excellent strength.

4. INDU effused (by the stones) passes through the woollen filter; green-tinted he roars forth food.

5. INDU, thou hastenest through the fleece, thou grantest us food and wealth; (therefore grant us), SOMA, strength of flocks.

6. INDU, SOMA, bring us thousand-fold wealth, consisting of hundreds of cows, having excellent cows and horses. Varga XIV.

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[1] Sáyaṇa mixes up the metre *Dwipadá Gáyatri* with the deities, and takes no notice of the metre of the rest of the hymn.

[2] Sáma Veda, II. 5. 2. 16. 1.

[3] *Ibid.* II. 5. 2. 16. 2, except the last part and with *manditamo* for *nṛimádano*.

7. The purified swift-flowing *Soma*-juices passing through the filter reach Indra by their own paths.

8. The excellent juice of the *Soma* dropping (into the vessels) poured forth by men of old, the goer (to Indra), is filtered for Indra the goer.

9. The fingers express the purified honey-dropping heroic[2] Soma: (the worshippers) hail him with praise.

10. May the goat-borne Púshan in all his paths[3] be our protector: may he bestow maidens on us.

Varga XV. 11. This *Soma* flows to Púshan, who wears a beautiful tiara[4] like exhilarating ghee; may he bestow maidens on us.

12. This *Soma* poured forth for thee, shining (Púshan) flows like pure ghee: may he bestow maidens on us.

13. Soma, generator of the praises of the wise,[5] flow in a stream; thou art the dispenser of treasure among the gods.

14. He hastens to the vessels as a falcon enters its nest, and enters the wooden (vessels) with a cry.

15. Thy juice, Soma, spreads around when effused into the vessel as a swift falcon rushes along.

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[1] *Ibid.* II. 5. 2. 16. 3. with *ábhara* for *uttamam̃.*

[2] *i.e.* the instigator of everybody's good actions (sacrifice, etc.).

[3] Or, "in this sacrifice," *yáman* = *yajña* because it is reached, *i.e.* obtained by the gods.

[4] Sáyaṇa explains *kapardine* as *kalyáṇamukuṭavate*; it probably means having hair braided like a cowrie shell (*kaparda*).

[5] Or, "In the midst of the wise, it is thou who dost generate speech."

16. [1]Flow, SOMA, who art most sweet-flavoured, giving exhilaration to INDRA. Varga XVI.

17. (The *Soma*-juices) are let loose for the banquet of the gods like chariots desiring the wealth (of the enemy).

18. These effused (*Soma*-juices), brilliant and extremely exhilarating, are let forth for VÁYU.[2]

19. Bruised with the stones and effused (by the worshippers) thou, SOMA, enterest the filter, bestowing upon thy praiser (wealth), accompanied with excellent male offspring.

20. This (*Soma*), bruised (with the stones), and praised by (all), the slayer of *Rákshasas*, plunges through the woollen filter (into the vessel).

21. Whatever fear seizes me, near, afar off, or here, purified (SOMA) dispel that (fear). Varga XVII. ✓

22. [3]May that purified *Soma*, the beholder of all, who is the purifier, purify us now by his purifying (might.)

23. [4]Purify, AGNI, our divine[5] (body) with thy purifying (light), which is diffused in the midst of the light.

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[1] Verses 16–18 occur (with order inverted) Sáma Veda, II. 9. 1. 17. 1–3, with *vipaśchitaḥ* for *madintamaḥ* in verse 18.

[2] Or, utter a sound (*váyum* = *śabdam*).

[3] Yajur Veda, XIX. 42.

[4] *Ibid.* XIX. 41.

[5] "Divine," because it causes increase, viz. sons, etc. The light is the light of the sun, lightning, etc.

24. Purify us, AGNI, with thy purifying (light) which possesses the light; purify us with the effusions of the *Soma*.

25. [1]Shining (SOMA), urger of all things, purify me by both, by thy purifying (light) and by the effusion (of the *Soma*); purify me in every way.

Varga XVIII. 26. Purify us, shining AGNI PAVAMÁNA, urger of all things, with thy three most mighty powerful forms.[2]

27. May the worshippers[3] purify me, may the VASUS purify (me) by their acts; purify me, all ye gods, (AGNI) the intelligent purify me.

28. SOMA, nourish (us), pour forth for the gods with all thy juices the most excellent oblation.

29. Let us approach bearing the beloved loud-sounding youthful oblation fostered by our offerings.

30. May the battle-axe[4] of the foe destroy the foe alone: flow to us, bright SOMA; (slay) the villain only, bright SOMA.

31. [5]He who reads the hymns to PAVAMÁNA, the

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[1] Yajur Veda, XIX. 43.

[2] *i.e.* fire, wind, and sun.

[3] Or the troop of gods, *Indra*, etc.

[4] Sáyaṇa explains *paraśuḥ* as *chhedakaḥ pavamánaḥ*, as if Soma were metaphorically called a battle-axe and implored to turn his edge against foes only (*tam eva śatrum náśayatu*).

[5] Verses 31 and 32 occur Sáma Veda, II. 5. 2. 8. 1, 2. Sáyaṇa says *Mátariśwan* means *Váyu* because it breathes in the atmosphere *antarikshe śwasiti*: the food is sweetened and purified by the purifying wind and the man eats it.

essence (of the *Veda*) collected by the *Ṛishis*, enjoys all (his food) purified, sweetened by MÁTARIŚWAN.

32. For him who reads the hymns to PAVAMÁNA, the essence (of the *Veda*) collected by the *Ṛishis*, SARASWATÍ milks milk, ghee, and exhilarating *Soma*.[1]

ANUVÁKA IV.

ADHYÁYA II. CONTINUED.

SÚKTA I. (LXVIII.)

The deity is SOMA PAVAMÁNA; the *Ṛishi* VATASAPRI the son of BHALANDANA; the metre of verses 1 to 9 is *Jagati*, of verse 10 *Trishṭubh*.

1. [2]The exhilarating *Soma*-juices flow towards the shining (INDRA), as milch kine (hasten to their calves): the lowing kine sitting on the *barhis* grass hold in their udders the pure (juice) welling up. Varga XIX.

2. He with a noise reëchoes the principal (praises): separating the growing herbs, the green-tinted (*Soma*) sweetens them; passing through the filter, (he exerts) great speed, he annihilates the *Rákshasas*, the shining (*Soma*) bestows wealth (upon the worshippers).

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[1] Here follows a *khila* of 19 verses in praise of the *Pavamána* hymns, evidently of more modern date (as indeed are verses 31 and 32 above). The sins to be expiated by the Pavamána hymns, according to the author of the *khila*, *e.g.* killing cows and Brahmans having intercourse with *Ṣudra* women, point to a later and more developed civilization.

[2] Sáma Veda, I. 6, 2. 2. 10.

3. The exhilarating (*Soma*) who constructed the twin united (heaven and earth) doth by means of his juice maintain them growing together, imperishable: he has distinguished these two great unbounded worlds, wandering everywhere, he has assumed imperishable strength.

4. The wise (*Soma*) wandering through the two worlds, sending forth the waters, fattens his station[1] with food: the *Soma*-juice collected by the priests is mixed with the barley: it is united by the fingers: it protects the head.[2]

5. The sage (*Soma*) is born with developed mind; having his place in the womb of the water, he is deposited (by the gods) by rule from far off:[3] even when young these two were distinct; the birth (of one half) was placed in secret, the (other) half was visible.

Varga XX. 6. The wise (worshippers) know the form of the exhilarating *Soma*-juice, the food that the falcon brought from far;[4] they cleanse in the waters the fostering (*Soma*) delighting (the gods), flowing around, and deserving laudation.

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[1] *i.e.* the *uttara vedi*, the northern altar.

[2] Sáyaṇa's explanation of *śiraḥ*, viz. *śirṇam̃ bhútajátam* (the withered world?), needs explaining more than the original itself.

[3] Sáyaṇa thinks that this refers to the fact that rain is caused by the sun, with which *Soma* is here identified. The last part of the verse refers to the sun, which appears in the daytime, and the moon, which appears at night.

[4] Sáyaṇa says a bird in the form of *Gáyatrí* brought it from heaven.

7. The ten fingers cleanse thee, SOMA, when effused and placed in the vessels by the *Ṛishis*, with praises, religious rites, and woollen filters; and collected by the priests with oblations to the gods thou bestowest food (upon the worshippers) for a gift.

8. Intelligent praises celebrate the wide-flowing (god)-delighting SOMA who sits in good company, who exhilarating (falls) in a stream with his water from the sky (and) wealth-conquering, immortal, sends out his voice.

9. This *Soma* sends from heaven all water; being filtered he settles in the vessels; effused with the stones he is cleansed with water and milk; the filtered INDU bestows delightful wealth.

10. SOMA offering (wealth) as soon as thou art sprinkled (with the water and milk), pour various kinds of food (upon us); let us invoke the friendly heaven and earth: do ye, O gods, grant us wealth with excellent male offspring. ✓

SÚKTA II. (LXIX.)

The *Ṛishi* is HIRAṆYASTÚPA son of ANGIRAS; deity as before; metre of verses 1 to 8 *Jagati*, of verses 9 and 10 *Trishṭubh*.

1. (Our) praise is attached (to INDRA) as an arrow to the bow; (the *Soma*-juice) is let loose Varga XXI.

to (Indra) the fosterer[1] as a calf to the udder of its mother; (Indra sheds blessings) as a cow having a copious stream of milk yields it when coming into the presence (of the calf); in Indra's sacrifices the *Soma* is stimulated.

2. [2]The praise is united (to Indra); the excellent (*Soma*) is sprinkled: (the *Soma* stream) emitting pleasant juice is driven into (Indra's) mouth: the filtered diffused[3] exhilarating swift-flowing (Soma) hastens to the fleece like the arrow[3] of the combatants.

3. (*Soma*) seeking his spouse[4] is filtered in the sheep-skin; he separates his granddaughters[5] on the earth for the sacrificer: green-tinted, adorable, collected (in the ladles), exhilarating, he overcomes (his foes); sharpening his vigour he shines like one of might.

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[1] Sáyaṇa takes *úrdhani* twice over: he says it is used of *Indra* because he is the nourisher of everything.

[2] Sáma Veda, II. 6. 1. 9. 2, with *sunwatám* for *praghnatám*.

[3] Sáyaṇa takes *santaniḥ* twice over; first as an adjective agreeing with *somaḥ* understood, "diffused in the ladles," etc., and second, as a noun, "the arrow discharged (by the foe)."

[4] *i.e.* the *Vasatívarí* waters together with the *Ekadhaná* waters.

[5] *i.e.* the herbs. *Naptíḥ* = *naptríḥ*, which, according to Sáyaṇa, means the fourth generation. *Prajápati* begets the gods: the gods beget the rain: the rain begets the herbs. Or it means simply the offspring of Soma; Soma nourishes the herbs with his rays. Soma "separates" the herbs at the lip to make them fruitful. Sáyaṇa takes *ṛitam̃ yate* as *yajñam̃ gachchhate*, i.e. *yajamánáya*.

4. [1]The bull lows, the cows flock around him: the divine (praises) gather round the station of the radiant (*Soma*):[2] *Soma* passes through the white sheep-skin; he clothes himself with it as it were burnished armour.

5. The immortal green-tinted SOMA when purified is arranged in an uncleansed shining vestment;[3] he has created (ÁDITYA) who stands on the back of the sky for the destruction (of sin) and purification, (and has created) ÁDITYA's brilliance,[4] the cover of the two worlds.

6. [5]The rushing exhilarating foe-slaying *Soma*-juices when let loose flow together round the extended cloth like the sun's rays: they flow to no other person except INDRA. Varga XXII.

7. The exhilarating (*Soma*-juices) poured forth by the sprinklers[6] effect their way to INDRA as in a waterfall of a river the pervading (waters find

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[1] Sáma Veda, II. 6. 1. 9. 3.

[2] Sáyaṇa says the first half of this verse recounts the praise of *Soma*; *Soma* at the time of entering the wooden vessels makes a noise; the cows, *i.e.* the propitiating hymns of praise, gather round him: the hymns of praise approach the god's station.

[3] *i.e.* the milk.

[4] Sáyaṇa explains *nabhasmayam* as *ádityamayam ádityasya swabhútam̃ tejas*.

[5] Sáma Veda, II. 6. 1. 9. 1, with *prasutaḥ* for *prasupaḥ*.

[6] Or "praised by the priests who give the *Soma*."

their way) to dry ground; bless on our return[1] our two-footed and four-footed things; may food and offspring ever abide with us.

8. Pour upon us (wealth), comprising treasure, gold, horses, cattle, barley, and excellent male offspring; you, SOMA, are[2] my progenitors, the chiefs of heaven, placed (for sacrifices), the offerers of oblation.

9. These filtered *Soma*-juices advance to INDRA worthy of honour, as (INDRA'S) chariots advance to battle;[3] expressed (with the stones) they pass through the woollen filter, casting off infirmity[4] the horses go towards the rain.

10. INDU, who dost make (men) very happy, the blameless one, the destroyer of foes, flow for mighty

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[1] Sáyaṇa explains *niveśe* as *swagṛiham prati praveśane nirgamane va*, "on our entering our home or leaving it;" *dwipade* and *chatushpade* are datives from °-*pad*, not locatives from °-*pada*, and are dependent on *śam̃*.

[2] *Soma* is treated as plural by attraction; or, as Sáyaṇa puts it, the plurality of the *pitṛis* is applied to *Soma*.

[3] Sáyaṇa takes *sátim* twice over: first as epithet of Indra, *sarvaiḥ sambhajaníyam̃*, second as meaning "battle," from *so*, "to kill."

[4] Casting off the infirmity that pervades all their limbs, becoming youthful; *vavri* from *vṛi*, that which covers the body. Sáyaṇa further explains *haritaḥ* as "becoming the horses that bear the Sun;" cf. Ṛig-veda, I. 115. 4, where *haritaḥ* is explained as "the sun's horses or the rays which take up the moisture."

Indra; bring to (me) thy worshipper gratifying riches; heaven and earth, protect us with auspicious (riches).

Súkta III. (LXX.)

The *Ṛishi* is Reṇu son of Viśwámitra; deity as before; metre of verses 1 to 9 *Jagatí*, of verse 10 *Trishṭubh*.

1. [1]For him in the ancient sacrifice thrice seven milch kine[2] milk forth the right mixture; he makes four other beautiful waters for purification when he is nourished with the sacrifices. Varga XXIII.

2. [3]He being solicited for auspicious ambrosia opens[4] both heaven and earth by his intelligence; he covers the lustrous waters with his greatness, when (the priests) with the oblation recognize the station of the radiant (*Soma*).

3. [5]May those, his immortal, inviolable rays protect both classes of beings,[6] wherewith he

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[1] Sáma Veda, I. 6. 2. 2. 7; *ibid.* II. 6. 2. 17. 1; with *duduhrire* for *duduhre* and *parame* for *púrvye*.

[2] These may be literally meant or may signify the 12 months, the 5 seasons, the 3 worlds and the sun. The four waters are the *Vasatívarí* waters and the three *Ekadhaná* waters.

[3] Sáma Veda, II. 6. 2. 17. 2, with *bhakshamáṇo*.

[4] *i.e.* fills them with water.

[5] Sáma Veda, II. 6. 2. 17. 3.

[6] Sáyaṇa applies this to the moveable and stationary or animate and inanimate creation: the rest of the verse would seem to show that it means rather men and gods. Sáyaṇa adds, "the *Soma* fertilizes the plants at the sacrifice, and streams of men flow forth," the plants being part of the stationary (*sthávara*) creation, and men belonging to the moveable (*jaṅgama*).

stimulates human (strength) and divine (food); thereupon praises reach the royal (*Soma*).

4. Cleansed by the ten well-working (fingers), the companion (of the waters) stands amongst the midmost mothers[1] to measure (the worlds); the beholder of men protecting sacred rites (for the sake) of auspicious ambrosia looks after both races.[2]

5. Being filtered for INDRA's world-supporting strength,[3] stationed in the midst of both worlds he goes (everywhere); the showerer destroys the evil-minded by his vigour, challenging the ASURAS[4] like an archer.

Varga XXIV. 6. He repeatedly beholding his parents (heaven and earth) proceeds with a loud noise, like cows (looking at their calves and lowing), and with a roar (like the troop) of MARUTS; knowing that water to be the best which is good for all men, the intelligent (*Pavamána*) chose man to be the offerer of his praise.

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[1] *Mátṛishu* is not explained; *madhyamásu* is said to mean "placed in the atmosphere."

[2] Here Sáyaṇa correctly takes the words as referring to gods and men, and adds, "men by granting them their desires, gods by bestowing oblations upon them."

[3] See note on IX. 86. 3.

[4] Sáyaṇa explains *śurudhaḥ* as *śuchá rundhati parán*, which would seem to mean "they avert pain from others," and continues, *duḥka-káriṇo 'surán*, which seems quite inconsistent. *Ádediśánaḥ* properly means "aiming at." *S'aryahá* is explained as *hananasádhanair ishubir hantá viraḥ*. On VI. 16. 39, Sáyaṇa gives force to both meanings, *śarya* "an enemy" and *śaryá* "an arrow," by explaining the word as *váṇaiḥ śatrúṇám hantá*.

7. The formidable showerer, the contemplator of all, through desire for strength roars, sharpening his green-tinted horns;[1] the *Soma* settles on his well-prepared station; the cowhide is his cleanser and the sheepskin (too).

8. Brilliant, cleansing his sinless[2] body, the green-tinted (*Soma*) is placed on the high-placed fleece; sufficient for MITRA, VARUṆA, and VÁYU the exhilarating (*Soma*) mixed with the three ingredients[3] is prepared by the performers of good rites.

9. Flow SOMA, the showerer, for the banquet of the gods; enter the Soma-vessel dear to INDRA; bring us safe past the hostile (*Rákshasas*) before they oppress us; for he who knows the country tells the direction to him who asks (the way).[4]

10. Hasten (to the vessel) as a horse when urged (hastens) to the battle; flow INDU into INDRA's belly; all-knowing (SOMA) bear us (safe) across,[5] as

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[1] *i.e.* the streams of the *Soma* juice.

[2] Or motionless, *i.e.* placed in the vessel.

[3] Water, curds, and milk.

[4] Sáyaṇa completes the simile: "as by telling him he protects (helps) him, so do thou who knowest the roads of the sacrifice protect us by telling us the sacrificial paths."

[5] *i.e.* across dangers or evil spirits (*duritányatítya páraya*).

(boatmen bear people) across a river in a boat; fighting like a hero, defend us from the reviling (of the foe).

Súkta IV. (LXXI.)

The *Ṛishi* is Ṛishabha son of Viśwámitra; the deity is the same as before; the metre of verses 1 to 8 is *Jagatí*, of verse 9 *Trishṭubh*.

Varga XXV. 1. The donation is given; the vigorous (*Soma*) enters his resting-place, and, vigilant, guards (his worshippers) against the malignant *Rákshasas*; the green-tinted (*Soma*) produces the all-sustaining water of the sun;[2] (he places) the mighty sun[2] to cover the two worlds, to purify (created things).

2. The powerful (*Soma*) advances with a roar like a slayer of men; he puts forth that *Asura*-slaying tint[3] of his; he abandons bodily infirmity; the food[4] goes to the prepared (altar); he assumes a form advancing to the outstretched (filter).

3. Expressed with the stones by the hands (the *Soma*) flows: he moves like a bull; (worshipped)

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[1] Or, taking *nabhaḥ* as accusative and *payaḥ* as genitive, "the firmament the supporter of the water."

[2] *Brahma* is explained as "the mighty uplifted one that destroys darkness or the supreme sun" (*parivṛiḍham̃*, as if deriving *brahma* from *vrim̃h* or *brim̃h*).

[3] *i.e.* green; or *varṇam̃* means "protecting strength."

[4] *i.e.* the *Soma*: *pituḥ* means "juice" or "food." Sáyaṇa explains *taná* at the end of the verse as "in the filter outstretched by the sheepskin," as if it were a participle passive of *tan* in the locative.

with praise he wanders through the firmament; he rejoices, he is embraced; (praised) with a hymn he fulfils (the desire of the worshippers), he is cleansed in the waters, he is honoured at the (god)-protected (sacrifice).[1]

4. The powerful exhilarating *Soma*-juices besprinkle INDRA who dwells in heaven, the augmenter of the clouds,[2] the destroyer of the dwelling (of the foe); in whom,[3] on account of his greatnesses, the cows, the eaters of the oblations, mix the best (of their milk contained) in the uplifted udder.

5. The ten fingers of the arms urge him near to the ground (of the sacrificial altar) like a chariot; he goes (to the vessels), he approaches the concealed (milk) of the cow when the praisers produce his resting-place.

6. The shining (*Soma*) approaches the golden seat, the station constructed by his holy rites, as a falcon (approaches) his nest; (the worshippers) send the well-beloved by their praise to the sacred Varga XXVI.

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[1] Or, at the sacrifice which nourishes the gods by bestowing oblations on them.

[2] Or, mountains.

[3] *Indra* is here regarded as *Soma Pavamána*. The word *varimabhiḥ* at end of verse is explained *urutwair mahattwaiḥ;* but it is difficult to see to what Sáyaṇa thinks it refers. As he regards it as an abstract noun, it cannot be taken with *śriṇanti* as that with which the cows mix their milk.

grass; the adorable *Soma* proceeds to the gods like a horse.

7. Radiant, wise, flowing in separate streams, (the *Soma* descends) from the firmament; the showerer offered at the three libations responds to the praises (of the worshippers); led in a thousand directions, coming and going, he shines at many a sunrise like one who sings praises (to the gods).

8. His ray[1] creates a shining form; at whatever battle it is present, it beats down the adversaries; the giver of water goes with the oblation to the divine people, (it meets) with good praise: (*Soma*) is joined by (a hymn) demanding kine as the chief boon.

9. Like a bull approaching the herds (*Soma*) roars (as he approaches the praises): he appropriates the lustre of the sun; celestial, flying gracefully[2] he looks down upon the earth; by his wisdom *Soma* contemplates mankind.

Súkta V. (LXXII.)

The *Ṛishi* is Harimanta of the race of Angiras; the metre is *Jagatí*.

Varga XXVII. 1. They cleanse the green-tinted (*Soma*): he is harnessed like a swift horse; the *Soma* is combined in the pitcher with the products of the kine. He utters a sound, (the worshippers) send forth praise; how many (boons) abundantly delighting[1] the utterer of many praises (doth *Soma* bestow).

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[1] Sáyaṇa derives *varṇa* from *vṛi*, in the sense of keeping off, beating back, "his ray repelling his foes." Compare verse 2.

[2] *Suparṇah* properly means a hawk: Sáyaṇa takes it etymologically, *supatanaḥ*, and adds, "going gracefully, because it is carried off by *Gáyatrí* in the shape of a hawk."

2. Many wise men utter praise together, when they have milked the *Soma* into INDRA's belly,[2] when fair-armed men cleanse the delightful exhilarating juice with their ten united[3] (fingers).

3. Unceasing the *Soma* goes to mix with the products of the kine; he utters a cry dear to the daughter of the sun.[4] The praiser[5] brings delight to him; he is united to the two kindred sisters (the hands).

4. Shaken by the men, expressed by the stones, the delighter (of the gods), the lord of cattle, ancient, distilling (in the vessels), born in due season, (the *Soma* is placed) on the sacred grass; intelligent, the material of the sacrifice of man, pure, the *Soma* flows for thee, INDRA, of his own accord.

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[1] Sáyaṇa explains *paripriyah* as *paritaḥ príṇayitriṇi*, taking it with *dhanáni*, implied in *kati chit*. It is, however, more probably, the nominative (plural masc.).

[2] *i.e.* the *droṇakalaśa*.

[3] *saniḷábhiḥ*, lit. "having one nest" (*niḍa*). Sáyaṇa does not explain it here, but elsewhere paraphrases *saniḷa* by *samánasthána*, *sámananivása*, etc.

[4] *i.e.* the dawn; because, as Sáyaṇa says, at that time the noise of the effusion of the Soma is great.

[5] Sáyaṇa explains *vinaṁgṛisaḥ* as *kamaniyaṁ stotram gṛihṇátiti*. Naigh. II. 4 gives the meaning "arm."

5. Urged by the arms of men, poured forth in a stream the *Soma* flows for thee, INDRA, for strength;[1] thou accomplishest the rites, thou overcomest enemies[2] at the sacrifice; the green-tinted *Soma* rests upon the cups like a bird perching on a tree.

Varga XXVIII. 6. The seers, the experienced performers of holy acts, milk forth the seer, the loud-sounding undecaying *Soma*; the regenerated cattle and the praises combined repair to him at the place of birth of the sacrifice.[3]

7. The supporter of the vast heaven, (placed) upon the navel of the earth, moistened amongst the rivers in the wave of the waters, the thunderbolt of INDRA, the showerer (of benefits), the possessor of wealth, *Soma* auspiciously exhilarating distils into (INDRA's) heart.

8. Performer of good deeds, flow quickly round the terrestrial region, giving (riches) to the worshipper and the shaker (of the libation);[4] do not deprive us of the wealth that enriches our dwellings; may we be invested with abundant wealth of divers kinds.

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[1] Or for the sake of food.

[2] Sáyaṇa explains *matiḥ* as *abhimánán śatrún.*

[3] *i.e.* the northern altar.

[4] *A'dhúnwate* means making the *ádhávana* (shaking) with the three filaments of the Soma, after the *Adábhya* libation. Sáyaṇa refers to a sútra of *A'pastamba.*

9. O INDU, bring us quickly (wealth) with a hundred gifts, with horses, with a thousand gifts, with cattle and with gold; measure unto us abundant riches and food; come, purified one, to (hear) our praise.

SÚKTA VI. (LXXIII.)

The *Ṛishi* is PAVITRA of the race of ANGIRAS; deity and metre as before.

1. (The streams) of the dripping effused (*Soma*) sound together on the jaw (of the sacrifice),[1] the Soma juices flow together to the place of sacrifice. The powerful (*Soma*) has made the three exalted worlds for the use (of men and gods); the ships[2] of the truthful (*Soma*) satisfy the pious worshipper. Varga XXIX.

2. The mighty (priests) assembled together send forth (the *Soma*) together; desirous (of heaven) they drive it to the wave of the river; generating praise they nourish the precious body of INDRA with the streams of the exhilarating *Soma*.

3. (The rays of the *Soma*) having the means of purification sit round the voice (of the firmament),[3]

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[1] Sáyaṇa explains *srakve* as the plank of the Soma press (*adhishavaṇa phalaka*), which is the jaw of the sacrifice.

[2] *i.e.* the four pots for the *A'ditya*, *A'grayaṇa*, *Ukthya* and *Dhruva* libations.

[3] Sáyaṇa takes *vácham* as the voice of the firmament (or middle world) residing in the Soma, and cites: "*Soma* standeth in the firmament; the king *Soma* sitteth amongst the *Gandharvas*." The voice of the firmament means, apparently,

their ancient father protects their (light-giving) work: Soma the all-envelopper has overspread the mighty firmament (with them): the skilful (priests) are able to conduct (the *Soma*) to the all-sustaining (waters).

4. (The *Soma* rays) in the firmament of a thousand streams (unite with the earth) below; in the summit of heaven, sweet-tongued, in separate drops, his rays,[1] swiftly moving, never shut their eyes;[2] fixed each in his place, they are the molesters (of sinners).[3]

5. (The rays) which were manifested in heaven and earth, illumined by the hymn (of praise), consuming the impious (sacrificers), drive away by their wisdom from earth and heaven the black-skinned (*Rákshasas*) hated by INDRA.

Varga XXX. 6. (The rays) which regulating praise and purposing celerity were manifested from the ancient

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thunder, and the rays of the Soma refer either to the moon or to the Soma juices identified with the rain.

[1] Sáyaṇa explains *spaśaḥ* as *sárabhútá raśmayaḥ*, but the ordinary meaning of "spies" or "warders" would make better sense.

[2] Sáyaṇa adds: "but always keep watch to know the evil and the good, or always keep on the alert as kings do to guard against enemies."

[3] Rather, "in every place there are barriers strewn with snares" (to keep off and catch the wicked or the Rákshasas), or "prisons filled with fetters." Cf. VII. 4. 10, and IX. 41. 2.

firmament, them the blind and deaf[1] avoid; the wicked traverse not the path of truth.

7. The intelligent sages extol the voice (of the firmament) in the purifying extended (*Soma*) with its thousand streams; the *Rudras* are their servants,[2] swift-moving, inviolable, reverend, of goodly aspect, the beholders of men.

8. (*Soma*) the protector of the sacrifice, the doer of good deeds cannot be resisted; he places in his heart[3] the three purifiers; he the all-wise looks over all worlds; he censures those who are hostile in action, who sacrifice not.

9. The thread of the sacrifice spread over the filter extends by its act to the tip of VARUṆA's tongue;[4] the wise approaching reached it;[5] but he who is incompetent for the rite sinks (to hell) even in this world.

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[1] Sáyaṇa explains this as spiritually blind and deaf—"those who do not see good objects—those who do not hear the praise of the gods."

[2] This seems to be the meaning ascribed by Sáyaṇa to *spaśaḥ*, viz. *váchá vaśinaḥ* (obedient voices).

[3] *i.e.* combines in himself; the three purifiers are *Agni*, *Váyu*, and the sun.

[4] *i.e.* the *Vasativari* waters, which are on the tip of *Varuṇa's* tongue.

[5] "It" refers to the tip of *Vuruṇa's* tongue; the wise reach it by their praises or oblations.

SÚKTA VII. (LXXIV.)

The *Ṛishi* is KAKSHÍVAT the son of DÍRGHATAMAS; the metre of verse 8 is *Trishṭubh*, of the rest *Jagatí*.

Varga XXXI. 1. Born in the water (the *Soma*) cries out like a child, when powerful and brilliant[1] he wishes to enjoy heaven: he comes from the sky to mix with the water that nourisheth the kine;[2] we ask him by our praises for an opulent dwelling.

2. The supporter of heaven, the prop (of the earth),[3] the *Soma*-juice who, widely spreading, filling (the vessels), flows in all directions—may he unite the two great worlds by his own strength;[4] he has upheld them combined: (may he) the sage (bestow) food upon (his worshippers).

3. (There is) abundant food well-prepared made of Soma and sweet for (INDRA) who comes to the sacrifice; the way to earth is broad: (for INDRA) who is the lord of the rain (that falls) here, the possessor of cattle, the showerer of water, the leader (of the sacrifice), whose road is hither,[5] who is deserving of praise.

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[1] Or "swift as a horse."

[2] *Payovṛidhá*, "that feeds the milk of kine and the sap of herbs."

[3] Sáyaṇa refers to Ṛig Veda, IX. 89. 6.

[4] Sáyaṇa explains *yakshat* as *saṁyojayatu*, and *ávṛitá* as "by an act not to be shared," *i.e.* by its own unaided strength."

[5] *i.e.* to this our sacrifice.

4. Full of sap the butter and milk is milked from heaven, the bond[1] of the sacrifice, the water is generated: the assembled liberal givers delight him: (the Soma-juices) the leaders, the protectors shower down the accumulated (water).

5. Combining with the wave the Soma utters a cry; he sprinkles[2] his god-protecting body for the worshipper; he places the germ upon the lap of the earth, whereby we acquire sons and grandsons.

Varga XXXII.

6. May those (juices) which are in the third world, the world of many streams, unconnected, bestowing progeny, descend; the four digits[3] (of the Soma) sent down from heaven bearing water bring the oblation and the nectar.

7. When the *Soma* seeks to gain (heaven) he assumes a white colour; showering (benefits), powerful he knows (how to bestow) abundant wealth (upon the worshippers). He by his wisdom is associated with excellent rites; he bursts asunder the rain cloud from heaven.

8. Anon the *Soma* successfully[4] reaches the

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[1] *Nábhiḥ* is taken by Sáyaṇa as "binding," from *nah*, to bind.

[2] *i.e.* distils into the vessels.

[3] Sáyaṇa explains *nábhaḥ* as the rays *(diptayaḥ)* or digits *(kaláḥ)* of the *Soma*, and derives it in a confused way both from *nabhas*, heaven, and the root *nah*, to bind (*nábhaḥ=nabhaso bádhikáḥ* "obstructing heaven").

[4] Sáyaṇa explains *sasaván* as *sambhajan*, which must mean "enjoying, possessing," though *sambhajamánah* would be more correct in this sense.

white water-besprinkled pitcher like a horse (reaching) the goal: the devout (priests) stimulate him with their praise; (he bestows) cattle upon *Kakshívat* who has seen a hundred winters.[1]

9. Purified *Soma*, when thou art diluted with the water thy juice passes through the woollen fleece; cleansed by the sages, O exhilarating purified (*Soma*), be sweet-flavoured for INDRA to drink.

SÚKTA VIII. (LXXV.)

The *Ṛishi* is KAVI of the race of BHṚIGU; the metre is *Jagatí*.

Varga XXXIII.

1. [2](The *Soma*) fit for food flows towards the delightful waters in which the mighty (*Soma*) is fostered; the beholder of all, the great (*Soma*) mounts the mighty sun's chariot which goeth everywhere.

2. The tongue of the sacrifice (*Soma*) distils the delightful exhilarating (juice), speaking,[3] lord of this rite, unassailable; the son (the sacrificer)

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[1] *S'atahimáya* is here explained by Sáyaṇa as *bahugamanáya* (qu. one who attains many things): he elsewhere explains the word by *aparimita-kála* "lasting for an endless time."

[2] Verses 1 to 3 occur Sáma Veda, II. 1. 1. 19. 1–3: verse 1 also *ibid*. I. 6. 2. 2. 1.

[3] *i.e.* "resounding" or "replying to the praises of the worshippers."

assumes a third name unknown to his parents in the brilliance of heaven.[1]

3. Shining, he cries aloud (descending) into the vessels, pressed by the priests into the golden receptacle; the milkers of the sacrifice[2] glorify him; the supporter of the three sacrifices shines (most) on the days of sacrifice.

4. Effused by the stones and by the praises, fit for food, illuminating heaven and earth the parents (of the universe), pure, (the *Soma*) flows between the sheep's hairs; diluted (with the water) the stream of the exhilarating beverage (is purified) day by day.

5. *Soma*, flow forth for our welfare; purified by the priests clothe thyself in the (milky) mixture: with the exhilarating loud-sounding[3] mighty juices which thou hast, inspire INDRA to bestow affluence upon us.

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[1] "The third name unknown to his parents" means a name not given at birth at the altar called *náma-karaṇa.* Sáyaṇa explains *rochane divaḥ* as *dyulokasya dípyamáne some 'bhishúyamáṇe sati.* He cites *Baudháyana,* who gives *Somayájin* as an instance of a "third name."

[2] Sáyaṇa refers to the *Taittiríya Bráhmaṇa*: "the priests milk the stones as calves (milk the cows)."

[3] *A'hanasas* is explained by *Yáska* (whom Sáyaṇa cites) as "having slaughter," or "having utterance." Sáyaṇa adds to these two other meanings, "being struck or pressed" and "having praises."

ADHYÁYA III.

MAṆḌALA IX. CONTINUED.

ANUVÁKA IV. CONTINUED.

SÚKTA IX. (LXXVI.)

The *Ṛishi* is KAVI the son of BHṚIGU; the deity is *Pavamána Soma*; the metre is *Jagatí*.

Varga I. 1. [1](*Soma*) the sustainer (of all) flows from the firmament, the purifiable juice, the invigorator of the gods, worthy to be praised by the priests; green-tinted like a horse let loose by the charioteers he easily restores his vigour in the waters.

2. Like a hero he carries weapons in his hands, desirous of enjoying felicity, mounting his chariot in quest of the cattle (of the worshipper), animating the strength of INDRA, INDU, urged by the wise performers of pious acts, is anointed (with the milk and curds).

3. *Soma*, who art purified, who desirest strength enter INDRA's belly in a mighty stream; milk heaven and earth for us as lightning (milks) the clouds; now with the rite [2] mete (unto us) abundant food.

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[1] Verses 1 to 3 occur, with slight variations, Sáma Veda, II. 5. 1. 12; verse 1 also *ibid.* I. 6. 2. 2. 5.

[2] *i.e.* at the very time the rite is being performed.

4. (*Soma*) the sovereign of the universe flows forth; surpassing the Ṛishis he desired the worship of the all-seeing truthful (INDRA); he who is cleansed by the ray of the sun, the father of praise, the unequalled sage.

5. As a bull (entering) the herd thou rushest to the receptacle, on the top of the waters, showering (benefits) crying aloud; thou flowest for INDRA, most exhilarating, so that we may be victorious in battle protected by thee.

SÚKTA X. (LXXVII.)

Deity, *Ṛishi*, and metre as before.

1. [1]The sweet-flavoured beverage sounds in the pitcher, the thunderbolt of INDRA, more beautiful than the beautiful:[2] (the streams) of this veracious (*Soma*) approach yielding much milk, dropping water, lowing like kine (laden) with milk. Varga II.

2. That ancient (*Soma*) flows, which the hawk, despatched (for the purpose), brought down from heaven passing through the (third) world; he[3] detaches the sweet-flavoured (*Soma*) flying downwards, with mind full of fear of the archer *Kriśánu*.

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[1] Sáma Veda, I. 6. 2. 2. 3.

[2] Sáyaṇa explains the words *vapusho vapushṭaraḥ* as "sowing seed more than any other sower of seed."

[3] Sáyaṇa refers *saḥ* to the *Soma*; it would seem here to refer to the hawk, who is afraid of *Kriśánu*, the protector of the *Soma*. As to the legend, Sáyaṇa cites *Aitareya Bráhmaṇa*, III. 26.

3. May the former and the latter *Soma*-juices flow to give us abundant food and milk, pleasing to look upon like beautiful well-adorned (women), which (juices) perform every prayer and every oblation.

4. May this INDU, praised of many, knowing those who desire to slay us, slay them with united mind; who being in the dwelling of the lord (AGNI) deposits a germ (in the herds) and hastens to (our) milk-giving[1] herd of cattle.

5. The maker of all, clever in work, the juice, mighty unassailable VARUṆA[2] flows from heaven for the sake of him who goeth hither and thither; the friend of all the adorable (*Soma*) is effused in affliction[3] uttering a sound like an ardent horse amidst a herd (of mares).

SÚKTA XI. (LXXVIII.)

Ṛishi, deity, and metre as before.

Varga III. 1. This royal (*Soma*) producing a sound flows forth; clothing himself with the water he advances towards the praises (of the worshipper); the sheep[4] with its fleece lays hold of the impure form: purified he approaches the station of the gods.

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[1] *Urubja* is derived by Sáyaṇa from *uru*+*áp*+*jan* "producing abundant water (milk)."

[2] Sáyaṇa does not notice this word.

[3] *Vrijineshu* is explained by Sáyaṇa as locative absolute= "when misfortunes exist." The Soma is effused in order to avert misfortunes.

[4] *i.e.* the filter.

2. Thou art effused by the priests, *Soma*, for INDRA; thou the observer of men, stimulated, intelligent, art immersed in the water; many are the paths for thee to follow,[1] infinite are the spreading green-tinted streams alighting on the cups.

3. The nymphs of the firmament seated in the midst[2] flow towards the sagacious *Soma*; they cherish him the sprinkler of the hall of sacrifice: (the worshippers) solicit *Pavamána* (the undecaying) for a boon.

4. *Soma* flows for us, the conqueror of cattle, of chariots, of gold, of heaven, of water, of thousand-fold (wealth), whom the gods have made for (their) drinking, exhilarating, most sweet-flavoured, dropping, purple, causing happiness.

5. Bestowing all these true riches, loving us thou flowest, *Soma*, purified; destroy our enemy whether he be far or nigh; grant us a free road and freedom from danger.

SÚKTA XII. (LXXIX.)

Ṛishi and metre as before.

1. [3]May the spontaneous *Soma*-juices flow to us at the brilliant (sacrifices), green-tinted, effused; may they be destroyed who are the withholders of Varga IV.

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[1] Or, connecting the last line with the first: "There are ancient paths for thee to go to Indra, and a thousand bay horses standing in the cups."

[2] In the middle of the sacrifice, *i.e.* in the cups.

[3] Sáma Veda, I. 6. 2. 2. 2.

food from us; may (our) foes be destroyed; may (the gods) enjoy our pious acts.

2. May they flow to us, may they bring us riches —the honey-dropping *Soma*-juices by whose aid we encounter the powerful (enemy); may we overcoming the opposition of every man always bear off his wealth.

3. For the (*Soma*) verily is the foe of his own enemy and the destroyer of the enemy of another; as thirst overcomes one in a desert, so purified *Soma*, who art irresistible, slay (both) those (adversaries).

4. Thy best juice (dwells) in the navel of heaven, that which receives (the oblation); thy (members) grow up thrown upon the summit of the earth; the stones devour thee upon the cowhide;[1] the wise (priests) milk thee into the water with their hands.

5. Thus, *Indu*, the chief (priests) making the mixture send forth thy well-lodged, well-formed juice; purified *Soma*, destroy (our) reviler; let thy potent, delightful, exhilarating (juice) appear.

SÚKTA XIII. (LXXX.)

The *Ṛishi* is VASU the son of BHARADVÁJA; the metre and deity as before.

Varga V. 1. The stream of the *Soma*, the contemplator of man, flows forth; it invites by the sacrifice the gods (who dwell) above the sky; it shines forth at the voice of the sacrificer; the libations cover (the earth) like rivers.

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[1] Sáyaṇa says that although in his time people poured the *Soma* out upon a black antelope's skin, and not a cowhide, the *Soma* was measured on a cowhide for the purpose of selling.

2. Giver of food, whom the kine[1] praise, thou mountest, bright-shining, thy station fashioned by golden-hands[2]; thou, SOMA, the health of the worshippers, increasing (their) abundant food flowest for INDRA, the showerer (of benefits), the giver of exhilaration.

3. The (*Soma*) flows to INDRA's belly for (his) food,[3] giving extreme exhilaration, clothed with vigour, giving good fortune he spreads forth towards all beings; sporting (on the altar), green-tinted, swift-moving, the showerer of benefits, he flows forth.

4. The priests, the ten fingers, milk thee forth for the gods, most sweet-flavoured, flowing in a thousand streams; effused by the men, expressed with the stones, do thou, SOMA, the winner of thousand-fold wealth, flow to all the gods.

5. The ten fingers of the skilful (one) milk thee forth with the stones into the water most sweet-

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[1] *Aghnyáḥ*, explained as *ahananiyá gávaḥ;* the meaning is that the kine who are brought to the sacrifice and milked for the curds, etc., with which the Soma is mixed, are lowing.

[2] See note to IX. 1. 2.

[3] Or, for the sake of getting food for the sacrificer.

flavoured, the showerer (of benefits); SOMA, exhilarating INDRA (and) the celestial people, thou rushest forth, when filtered, like the wave of a river.

SÚKTA XIV. (LXXXI.)

Ṛishi as before; the metre of verse 5 is *Trishṭubh*, of the rest *Jagatí*.

Varga VI. 1. The graceful waves of the purified *Soma* flow into INDRA'S belly when being effused and drawn forth (together) with the potent curds of the kine, they excite the hero[1] to bestow (gifts to the worshipper).

2. The *Soma* flows towards the pitchers, like a draught horse, lightly moving, the showerer; and knowing both races of gods—those who come to (the sacrifice) from the other world and those who (come) from this world.[2]

3. SOMA, when purified, strew upon us wealth; INDU, who art possessed of affluence, be (the donor) of ample riches; dispenser of food, grant to VASU

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[1] *i.e.* Indra.

[2] Sáyaṇa takes *aśnoti* as the predicate of *yat;* it would make better sense, and the inversion would be avoided, if we understood *somaḥ* as the subject of *aśnoti*: "he acquires what is in the world above and what is in this world," the ablatives *amutaḥ* and *itaḥ* being put for the locative by attraction, as if it were, "he acquires from the next world what is there and from this world what is here."

prosperity through (thy) intelligence, scatter not our riches[1] far from us.

4. May the generous (gods) met together come to us—PÚSHAN PAVAMÁNA, MITRA, VARUṆA, BṚIHASPATI, the MARUTS, VÁYU, the AŚWINS, TWASHTṚI SAVITṚI, and beautiful[2] SARASWATÍ.

5. The all-pervading couple heaven and earth, the divine ARYAMAN, ADITI, VIDHÁTṚI, BHAGA deserving the praise of men, the spacious firmament, all the gods honour the purified (*Soma*).

SÚKTA XV. (LXXXII.)

The metre and *Ṛishi* as before.

Varga VII.

1. [3]The *Soma* has been effused radiant, the showerer, green-tinted; magnificent as a king, he cries aloud when approaching the waters; purified, he passes through the sheep's fleece, to alight on the water-moistened seat like a hawk (on its nest).

2. Thou, who art wise, passest through the adorable (filter) with a desire to perform the sacrifice; being cleansed thou rushest like a horse to the battle. Driving away misfortunes be gracious (to us), SOMA; clothed in water thou proceedest to the cleansing (vessel).

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[1] *No gayam*, i.e. *asmabhyam pradeyam̃ dhanam* "the wealth to be bestowed on us."

[2] *Suyamá* is explained as *suvigrahá* "having a fair body."

[3] Verses 1 to 3 occur Sáma Veda, II. 5. 2. 13; verse 1 also *ibid*. I. 6. 2. 2. 9, with *váram atyeshyavyayam̃* for *váram̃ paryetyavyayam̃*; *no mṛiḍa* for *mṛiḷaya* and other variations.

3. The mighty winged (*Soma*) whose father is Parjanya[1] has placed his dwelling on the navel of the earth among the mountains; the sisters, the waters flow to (the produce of) the kine; he meets with the stones at the beloved sacrifice.

4. As a wife to her husband, so thou (affordest) delight to thy worshipper; (Soma), offspring of Pajrá,[2] listen (to the praises) I address to thee; in the midst of our adorations advance to grant us life; Soma, who art irreproachable, be vigilant against (our) foe.

5. As thou, Indu, didst attain strength[3] for the ancient (*ṛishis*), giving them hundredfold (wealth) invulnerable,[3] giving them thousandfold (wealth); so now flow for (our) modern prosperity; the waters wait upon thy functions.

Súkta XVI. (LXXXIII.)

The *Ṛishi* is Pavitra; the metre is *Jagatí*.

Varga VIII. 1. [4]Lord of prayer, thy filter is stretched out; thou who art the sovereign, enterest its members from all sides; the raw (liquid) whose mass is not heated attains not this (filter); it is the boiled (liquids) bearing (the sacrifice) which attain it.

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[1] *i.e.* the rain. Sáyaṇa takes *somaḥ*, implied in *mahishasya parṇinaḥ*, as the subject of *dadhe*. The mountains are the grinding-stones: the navel of the earth the oblation. He explains *swasáraḥ* as "fingers," which makes no sense.

[2] *i.e.* the earth; *Soma* is its offspring, because it is produced in the ground in the form of a herb.

[3] Sáyaṇa omits *vájam* and *amṛidhraḥ* from his commentary.

[4] Verses 1 to 3 occur with variations, Sáma Veda, II. 2. 2. 16; verse 1 also *ibid.* I. 6. 2. 2. 12.

2. The filter of the foe-scorching (*Soma*) is spread on the summit of heaven; his shining filaments are separated; his swift-flowing (juices) protect the purifier (the worshipper); they dwell upon the summit of the sky in their wish (to approach the gods).

3. The chief sun of the dawn (the *Soma*) shines forth; sprinkler (of water), he nourishes the worlds, wishing (to give them) food: by his intelligence the intelligent build, the *pitṛis*, the beholders of men, support the germ (of vegetation).

4. The *Gandharva* verily protects his station; the marvellous (*Soma*) preserves the races of the gods; the lord of cattle[1] seizes (our enemy) with a snare, the doers of good attain the drinking of the sweet-juiced (*Soma*).

5. Possessed of water, thou goest clothed in the liquid water,[2] to the great celestial abode to (take) the sacrifice; as king thou ascendest to the battle,[3] mounted on thy filter-chariot; armed with a thousand weapons thou winnest (us) abundant food.

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[1] Sáyaṇa apparently takes *nidhápatiḥ* (the lord of snares) as if it were *nidhipatiḥ* (the lord of treasure), unless *paśusamúhaswámí* is a mistake for *páśasamúha*°.

[2] Sáyaṇa takes *haviḥ* and *nabhaḥ* in apposition.

[3] *i.e.* the sacrifice.

SÚKTA XVII. (LXXXIV.)

The *Ṛishi* is PRAJÁPATI the son of VÁCH; the metre as before.

Varga IX. 1. Flow, the exhilarator of the gods, the far-seeing, the giver of water, for INDRA, VARUṆA, and VÁYU; grant us this day wealth and health; call[1] the celestial people[2] on the spacious ground (of the sacrifice).

2. The immortal *Soma* who is stationed upon the worlds, goes round about[3] them all; INDU, binding and unloosing, accompanies (the sacrifice) for its protection, as the sun the dawn.[4]

3. The *Soma* who is created by the (sun's) rays, (and whom they place) in the herbs for the gratification of the gods, desiring to go (to the gods), taking wealth from (the foe), flows when effused in a brilliant stream, exhilarating INDRA (and) the people of heaven.[5]

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[1] When the gods hear the *Soma* flow, they come to the sacrifice.

[2] Or, speak to the godly folk (*i.e.* me, the ṛishi), saying "*sádhu, sambhakta.*"

[3] *i.e.* protects.

[4] Sáyaṇa expands this thus: INDU accompanies the sacrifice (sacrificer), connecting it (him) with the gods (the desired end —*phalaiḥ*), separating it (him) from the *Asuras*, etc. (calamities), as the sun for the protection (of sentient beings) accompanies the dawn, connecting it with light and separating it from darkness.

[5] Sáyaṇa takes *daivyam* with *indram* "the lord of the gods," overlooking *janam*.

4. This is the *Soma*, the conqueror of thousands, who flows stimulating the rapid voice (of the priests), awaked at dawn; INDU sends forth his ocean with the winds, and sinks into the pitchers into INDRA's heart.[1]

5. The kine dilute with their milk that milk-augmenting *Soma* who bestows all things by means of praises; (the *Soma*) the winner of (our foes') wealth flows purified by the rite, apt for the rite, wise, experienced, the (giver of) all food.

SÚKTA XVIII. (LXXXV.)

The *Ṛishi* is VENA of the race of BHṚIGU; the metre of the last two verses is *Trishṭubh*, of the rest *Jagatí*.

1. Flow forth, SOMA, well-effused for INDRA; may disease and the *Rákshasas* be (kept) far off; let not the double-dealers be exhilarated by thy liquor; may the *Soma*-juices be full of wealth at this (sacrifice). Varga X.

2. Purified (SOMA), animate us in battle; for thou art powerful, dear to the gods, the exhilarator. Slay our foes, approach (us) who desire (to propitiate thee by) praises; INDRA, drink the *Soma*, destroy our adversaries.

3. Thou flowest, INDU, the inviolable, the most exhilarating; thou art thyself the best support[3]

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[1] Sáyaṇa explains *aindrasya hárdi* as "in such a way that *Indra's* heart is friendly."

[2] Sama Veda, I. 6. 2. 2. 8.

[3] Sáyaṇa, "food."

of INDRA; many sages approach and glorify thee the ruler of this world.

4. The guide of thousands, flowing in a hundred streams, marvellous, INDU flows forth for INDRA, (his) beloved beverage; approach (the filter) winning (us) land, winning water, O SOMA, sprinkler, make our path broad.

5. Crying aloud thou art blended in the pitcher with curds and milk, thou passest through the woollen fleece in the midst; being cleansed like a horse, distributing (gifts), thou flowest, SOMA, into INDRA's belly.

Varga XI. 6. Flow sweet for the celestial people, flow sweet for INDRA, whose name is worthily invoked; sweet for MITRA, VARUṆA, VÁYU, BṚIHASPATI, thou who art sweet-flavoured, inviolable.

7. The ten fingers clean the horse in the pitcher; among the *vipras* the worshippers send forth praises; the filtered (juices) hasten to the fair praise, the exhilarating *Soma* juices enter INDRA.

8. (SOMA), when filtered, bring us male progeny, extensive pastures, a large and spacious mansion; let no hinderer of this (rite) be lord over us; INDU, through thee may we win all wealth.

9. The showerer, the beholder, has taken his station upon heaven, the seer has illumined the luminaries of heaven; the king passes through the filter with a shout, (the *Soma* juices) the beholders of men milk forth the ambrosia of heaven.

10. In the heaven[1] of the bright (sacrifice) the sweet-voiced VENAS severally milk forth the sprinkler, the mountain-haunting (*Soma*); (they sprinkle him) nourished in the waters, juicy, in the ocean(-like pitcher), in the wave of the river; (they sprinkle him) sweet-flavoured, in the filter.

11. The many voices of the VENAS praise (the *Soma* who dwells) in heaven, well-winged, falling (to earth); praises soothe the crying infant, the golden bird, reposing on the earth.[2]

12. The elevated GANDHARVA abides above the sun contemplating all its forms; the sun shines with white light, radiant he illumines the creative[3] heaven and earth.

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[1] Sáyaṇa explains *náke* as "free from pain, the place called *havirdhána*"; *divaḥ* is *dyotamánasya yajñasya*.

[2] *i.e.* the *havirdhána*.

[3] *Mátará* is explained by Sáyaṇa as *nirmátryau*. It is either "the two mothers," or more probably "the two parents" (cf. *pitarau*).

ANUVÁKA V.

ADHYÁYA III. CONTINUED.

SÚKTA I. (LXXXVI.)

The *Ṛishis* are various: verses 1–10 the ÁKṚISHṬA[1] MÁSHA *Ṛishis*; verses 11–20 the SIKATA NIVÁVARIS; verses 21–30 the PṚIŚNI AJAS; verses 31–40 the above three classes together; verses 41–45 ATRI son of BHÚMA; verses 46–48 GṚITSAMADA: the deity is SOMA PAVAMÁNA; the metre is *Jagatí*.

Varga XII. 1. Thy (juices), purified (SOMA), all-pervading, quick as thought, go of themselves like the offspring of swift (mares); the celestial well-winged sweet-flavoured juices, great exciters of exhilaration, alight upon the receptacle.

2. Thy exhilarating all-pervading juices are let loose separately like chariot-horses; the sweet-flavoured (*Soma*) waves (go) to INDRA the wielder of the thunderbolt as a cow with her milk to the calf.

3. Like a horse urged on to battle, do thou who art all-knowing rush from heaven to the receptacle whose mother is the cloud; *Soma* the showerer (of benefits) is being purified at the top upon the woollen filter for INDRA's strength which supports (the world).[2]

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[1] See Max Müller's Rig Veda Sanhita (Hymns to the Maruts), Introduction, page lxv, on the names of the *rishis* of this hymn as given by Sáyaṇa.

[2] See IX. 70, 5. In both places Sáyaṇa explains *dháyase* as *dhárakáya*. It is more probably the gerundial infinitive "to Indra's supporting," *i.e.* "to support *Indra*."

4. [1] Purified (SOMA), thy celestial steed-like (streams) as quick as thought are poured along with the milk into the receptacle; the *ṛishis*, the ordainers (of sacrifice), who cleanse thee, O *ṛishi*-enjoyed (SOMA), pour thy continuous (streams) into the midst (of the vessel).

5. [2] All-seeing (SOMA), the mighty rays of thee, who art the lord, encompass all the sphere; pervading (all things) thou flowest, SOMA, through thy functions;[3] thou rulest lord of the whole world.

6. [4] The rays, the tokens of the extant, steady, purified SOMA, circulate from both worlds; when the green-tinted juice is cleansed upon the filter, reposing it alights upon its station, the pitchers. Varga XIII.

7. *Soma*, the signal of sacrifice, the object of pious worship, flows filtered; it approaches the abode of the gods; the thousand-streamed rushes to the receptacle, the showerer passes roaring through the filter.

8. The royal (*Soma*) plunges into the firmament, (and) the rivers (thereof), mixed with the streams, he associates with the wave of the waters;[5] being filtered he stands upon the uplifted woollen (filter)

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[1] Sáma Veda, II. 3. 1. 1. 1. [2] Sáma Veda, II. 3. 1. 1. 3.

[3] Sáyaṇa, "by thy supporting streams of juice."

[4] Sáma Veda, II. 3. 1. 1. 2.

[5] According to Sáyaṇa, this may be intended to express the effect of the *Soma* in producing rain by combining in the clouds with the solar rays.

on the navel of the earth, the upholder of the vast heaven.

9. Thundering like the summit of the sky (the *Soma*) roars, by whose support both heaven and earth (are upheld); the *Soma* flows acquiring INDRA's friendship, purified he alights upon the pitchers.

10. [1]The light of the sacrifice, he distils sweet (juice) delightful (to the gods), the parent of the gods, the generator (of all), possessed of ample wealth; he supports the hidden wealth of heaven and earth, the most exhilarating, the exciting (*Soma*), the nourisher of (INDRA), the juice.

Varga XIV. 11. The rapid (*Soma*) the lord of heaven, the thousand-streamed, the beholder (of all), rushes crying aloud to the pitcher; the green-tinted one alights upon MITRA's dwelling-place, cleansed by the sheep's hairs and the waters, the showerer.

12. In the front of the waters rushes the filtered (*Soma*), foremost (he rushes) in the front of the voice, he goes amongst the rays; in the front he engages in battle (to win) food; well-armed, the showerer (of benefits) he is purified by the offerers of the oblation.

13. This (*Soma*) possessed of agreeable (praise), filtered, and sent forth, (quick) as a bird goes with a stream (of juice) through the fleece; by thy

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[1] Verses 10 to 12 occur Sáma Veda, II. 4. 1. 1.

sustaining act, by thy intelligence, sage INDRA, the pure *Soma* flows purified through both heaven and earth.

14. Wearing a coat of mail[1] reaching to heaven, the adorable *Soma*, who fills the firmament (with rain), placed in the waters, generating heaven, passes with the water, (and) worships its ancient parent (INDRA).

15. (*Soma*), who first reached INDRA's glorious body, gives great happiness to the entrance of INDRA; (that *Soma*), whose station is in the highest heaven, and through whom[2] (INDRA) triumphs in all contests.

16.[3] INDU goes to INDRA's abode, the friend leaves not the stomach of his friend; as a young man meets maidens, so the *Soma* (meets) the pitcher by a hundred paths. Varga XV.

17. Your thoughtful worshippers (*Soma*), desiring an exhilarating sound, purposing praise, advance into the halls of sacrifice; the praisers the lords of

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[1] *i.e.* clothed in light.

[2] *Ataḥ* is explained as *yasmát somát* (*tripta indraḥ* understood), and the last line is construed as containing two additional protases to the first line. It would be better perhaps to take *padaṁ yad asya* as the protasis to which *ato viśwaḥ* is the apodosis, "Since his (*Soma's*) station is in the highest heaven, therefore he (*Soma*) triumphs, etc."

[3] Verses 16–18 occur Sáma Veda, II. 4. 2. 7; verse 16 also *ibid.* I. 6. 2. 2. 4.

intellect praise *Soma*, the milch kine approach him with their milk.

18. Radiant *Soma*, when filtered, pour upon us accumulated unwasting nutritious food, which is milked for us three times a day, without hindrance, giving forth a sound, yielding strength and *madhu* and fair male offspring.

19.[1] The all-observant *Soma* the showerer (of the desires) of his eulogists, the increaser of the day, the dawn, the sun; maker of rivers he desires to enter the pitchers, penetrating to INDRA's heart, (praised) by the wise.

20. The ancient sage (*Soma*) is purified by the wise, guided by the priests he roars into the receptacles; generating the water of the threefold (INDRA), he distils sweet juice to gain INDRA's and VÁYU's friendship.

Varga XVI. 21. (It is) he (who), when purified, illumines the dawn; he the maker of the world is (prosperous) for the rivers;[2] this *Soma*, having milked the thrice seven (cows) of their curds and milk, exhilarating, flows pleasantly to (go to) the heart.

22. Flow, *Soma*, to the heavenly abodes;[3] let

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[1] Verses 19 to 21 occur, with variations, Sáma Veda, II. 2. 1. 17; verse 19 also *ibid.* I. 6. 2. 2. 6.

[2] Sáyaṇa explains *abhavat* as *samṛiddho bhavati* almost as if he took *sindhubhyaḥ* as instrumental. The true construction is to take *sindhubhyaḥ* as dative (*dativus commodi*), depending on *lokakṛit*.

[3] *i.e.* the bellies of the gods.

forth, O INDU, (proceed) to the pitcher, to the filter; alighting upon INDRA'S belly with a noise, guided by the priests, make the sun ascend the sky.

23. Effused with the stones, thou flowest, INDU, into the filter entering the belly of INDRA; SOMA, the contemplator, thou dost look upon man (with affection); thou didst open the cloud for the *Angirasas*.[1]

24. The pious worshippers desirous of preservation have glorified thee, SOMA, when being purified; the hawk brought thee from heaven, INDU, adorned with all praises.

25. The seven milch kine[2] approach the green-tinted (*Soma*) who flows purified in a stream through the woollen fleece, mighty men urge (thee) the sage on the lap of the waters to the place of sacrifice.[3]

26. *Indu*, purified, plunges through his foes making all things easy of access to the worshipper; making his body liquid,[4] lovable and wise, he rushes through the filter sporting like a horse. Varga XVII.

27. Separate, hundred-streamed, commingling (with the *Soma*), water-desiring, (the sun's rays)

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[1] Or, thou didst open the mountain-side which concealed the cattle stolen by the *Paṇis*.

[2] The seven verses *Gáyatri*, etc., or the seven rivers, the Ganges, etc.

[3] Or to the water; Sáyaṇa adds *ṛitam*, *yoniḥ*, and *ṛitasya yoniḥ* all mean water.

[4] Sáyaṇa explains *gáḥ* as *rasamayán*.

approach the green-tinted (*Soma*);[1] the fingers cleanse him pervaded by rays, in the third sphere illumined by the sun.

28. All these are the offspring of thy celestial effluence; thou art the ruler of the whole world; so, purified (*Soma*), this universe is in subjection to thee; thou, INDU, art the foremost, the supporter of the house.

29. Thou, O sage, art the ocean, thou art omniscient; these five regions (rest) on thy support; thou sustainest both heaven and earth; the sun, O *Pavamána*, (nourishes) thy luminaries.

30. Purified SOMA, thou art purified for the gods in the filter the supporter of the world; the chief (priests) desiring (thee) lay hold of thee, all these worlds offer themselves to thee.

Varga XVIII. 31. The sounding (*Soma*) passes through the woollen fleece; the green-tinted showerer cries in the waters; the worshippers desiring (the *Soma*) praise him together, the laudations soothe the infant as he cries.

32. He invests himself with the rays of the sun stretching out the triple thread in the way he knows; guiding the recent adorations of the truthful (worshipper), the protector of women passes to the consecrated (vessel).

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[1] Or *śatadháráh* may refer to the Soma and juices and *harim* to *Indra*; *abhiśriyaḥ* would then mean "mixed with milk," and *udanyuvaḥ*, "desiring (Indra's rain)."

33. The sovereign of rivers flows pure, the lord of heaven goes with a shout by the paths of the sacrifice; the thousand-streamed green-tinted (*Soma*) is poured out, uttering a sound while being filtered, the bringer of wealth.

34. Purified (SOMA), thou pourest forth abundant juice; like the wonderful sun (thou approachest) the fleecy filters; purified by the hands of the priests, expressed with the stones thou flowest for a mighty wealth-yielding conflict.

35. Thou rushest, PAVAMÁNA, to (bring) food and strength; thou alightest on the pitchers like a falcon on its nest; (thou) the exhilarating effused juice giving exhilaration to INDRA, resembling the support of heaven, beholding (all things).

36. The seven sister mothers approach[1] the new-born victorious sagacious infant, *Soma*, abiding amidst the waters, supporter of water, divine, the contemplator of men, to make him the ruler of the whole world. Varga XIX.

37. [2]INDU, who art the lord, thou goest (through) these worlds, harnessing (to thy car) thy swift-moving steeds; let them dispense the sweet-flavoured shining liquor, may all men be present, SOMA, at thy worship.

38. [3]Thou, SOMA, art everywhere, the contemplator of men; thou, PAVAMÁNA, the showerer,

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[1] *i.e.* the seven rivers (the Ganges, Jumna, etc.) clothe the Soma with their water.

[2] Sáma Veda, II. 3. 2. 1. 3.

[3] Sáma Veda, II. 3. 2. 1. 2.

hastenest to these (waters); do thou pour forth upon us (wealth), comprising various treasures and gold; may we be (able) to live in the worlds.

39. [1]Flow, Indu, who art the winner of cattle, wealth, and gold, the fructifier, placed upon the waters; thou, Soma, art a hero, omniscient; thee these sages approach with praise.

40. The wave of the sweet-flavoured (*Soma*) excites voices (of praise); clothed in water the mighty one plunges (into the pitcher): the king whose chariot is the filter mounts for the conflict, and, armed with a thousand weapons, wins ample sustenance (for us).

Varga XX. 41. The all-pervading (*Soma*) excites both day and night all praises easily borne, productive of prosperity; Indu, when drunk, solicit Indra (to give) us food productive of progeny and riches filling our homes.[2]

42. At the beginning of the day the green-tinted delightful exhilarating (*Soma*) is recognized by the intelligence (of the praisers) and by their praises; approaching the two men[3] he passes in the midst (of heaven and earth, bestowing) upon

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[1] Sáma Veda, II. 3. 2. 1. 1.

[2] Sáyaṇa explains *aśwapastyam̃* as *vyáptagṛiham*, as if from root *aś*, to pervade: the word probably means "having horses in the home (or, stable)," *i.e.* "wealth consisting of horses."

[3] *i.e.* the praiser and the worshipper, or secular and sacred people (*laukikavaidikau*).

the upholder (of the rite) both human and divine (riches).

43. [1](The priests) smear and grease and anoint[2] (the *Soma* with milk); (the gods) taste the invigorating (juice); they smear it o'er with sweet (milk). Purifying it with gold, they plunge it into those (waters) the sprinkler, the beholder, falling into the seething torrent.[3]

44. Sing (ye priests) to the intelligent *Pavamána*; like a mighty shower he sends forth food; like a snake he glides out of his old skin, sporting like a horse he hastens forth, the showerer, green-tinted.

45. (*Soma*) going foremost, radiant, sanctified by water, placed in the firmament as the measurer of days[4] is glorified; green-tinted, shedding water, of goodly aspect, the source of moisture, borne in a chariot of light he flows giving wealth, friendly to the house.

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[1] Verses 43–45 occur Sáma Veda II. 7. 3. 21; verse 43 also *ibid.* I. 6. 2. 2. 11.

[2] The words *añjate*, *vyañjate*, and *samañjate*, mean the same thing; the repetition of the same word is avoided because it is considered more complimentary to use different words (*stutyarthatwád apunaruktiḥ*).

[3] *Sindhor uchchhwáse* means literally "in the breathing of the river." Ludwig translates, "An des stromes aufbrausen." Sáyaṇa explains it, "going to an elevated place, the receptacle of the juice" (*rasayádhárabhúta uchchhṛite deśe gachchhantam̃*).

[4] Because, says Sáyaṇa, the rule as to the length of day depends on the increase and decrease of the moon's digits, Soma being here regarded as the moon.

Varga XXI. 46. The supporter of heaven the prepared exhilarating (*Soma*) is let loose, the triple[1] (liquor) rushes to the waters; the worshippers taste the sounding *Soma* juice, when the reciters of holy texts approach the embodied (beverage) with praise.

47. The rapid streams of thee when thou art purified, being collected together pass through the interstices of the fleece; when thou art mixed with water in the ladles, thou, SOMA, on being effused alightest on the pitchers.

48. Flow for us, SOMA, cognisant of (our) worship and deserving praise; pour (thy) beloved sweet-flavoured (juice) upon the woollen fleece; slay, INDU, all the voracious *Rákshasas*; blessed with excellent male offspring may we offer ample (praises)[2] at the sacrifice.

SÚKTA II. (LXXXVII.)

The *Ṛishi* is UŚANAS son of KAVI;[3] the metre *Trishṭubh.*

Varga XXII. 1. [4] Flow fast (SOMA), sit down on the receptacle, purified by the priests hasten (showing) food (to the sacrificer); cleansing thee like a strong horse, they guide thee with (their fingers for) reins to the sacred grass.

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[1] Sáyaṇa takes *tridhátu* as referring to the three vessels, the *droṇakalaśa*, *ádhávaníya*, and *pútabhṛid*.

[2] *Bṛihad vadema*, lit. "may we say much (or speak loudly)." Sáyaṇa gives an alternative explanation, "may we solicit much wealth."

[3] Or *Uśanas* the poetical: see verse 3.

[4] Verses 1 to 3 occur Sáma Veda, II. 1. 1. 10; verse 1 also *ibid.* I. 6. 1. 41.

2. The divine *Indu* well-armed flows forth, the destoyer of *Rákshasas*, averting calamity, the protector of the gods, the progenitor, the powerful one, the prop of heaven, the support of the earth.

3. The *ṛishi*, the sage, the foremost of men, the far shining intelligent *Uśanas*—he verily by his poetic gift discovered the secret milk of those cows which was hidden and concealed.

4. [1] For thee, INDRA, the showerer, this sweet-flavoured *Soma* the showerer has been poured into the filter; the giver of thousandfold wealth, the giver of hundredfold wealth, the giver of abundant wealth, the powerful is present at the eternal sacrifice.

5. These *Soma* juices, (going towards) the thousand viands produced by the kine, purified by the filters, are let loose for ample food and ambrosia, desiring food like horses victorious over a host.

6. Invoked by many, the *Soma*, undergoing purification, pours forth all food (for the sake of men); falcon-borne, bring us food, conveying wealth send forth thy juice. Varga XXIII.

7. When effused, this quick-flowing *Soma* hastens to the filter like a steed let loose; whilst alighting (he moves) like a buffalo sharpening his pointed horns, like a warrior on a foray for cattle.

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[1] Sáma Veda, I. 6. 1. 4. 9.

8. This *Soma* stream has come from on high and has detected the cattle which were in a stall (hidden) somewhere within the mountain; the stream of the *Soma* flows for thee, INDRA, thundering like lightning emitted by the clouds from heaven.

9. And being purified, SOMA, thou pursuest the herd of (stolen) cattle in the same chariot with INDRA; O thou who givest quickly, give (us) when invoked plentiful and abundant viands, for they are thy (property), O thou who aboundest in food.

SÚKTA III. (LXXXVIII.)

Ṛishi and metre as before.

Varga XXIV. 1. [1]This *Soma* is expressed for thee, INDRA; for thee it is filtered; do thou drink of it; it is the *Indu Soma* which thou hast made, which thou hast chosen for thine exhilaration, thy companion.

2. [2]It has been harnessed like a great waggon that bears heavy burdens in order to bring us many treasures; after this[3] may all the races of men expecting our (attack) go to the desirable battle.

3. Thou, SOMA, who like VÁYU with his *Niyut*

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[1] Sáma Veda, II. 6. 3. 13. 1.

[2] *Ibid.* II. 6. 3. 13. 2.

[3] *i.e.* after the harnessing of the waggon. This line is very obscure. *Úrdhwá* is explained as *asmadvirodhád unmukháni*, and *swarshátá* as the locative of *swarsháti*, meaning, that which is fitted for the attainment of heaven," *i.e.* "battle."

steeds goest where thou listest, who like the NÁSATYAS on hearing the invocation dost grant abundant felicity, thou art of thyself desired by all like the giver of wealth, thou art like PÚSHAN, swift as thought.

4. Thou, SOMA, who like INDRA performest mighty acts, art the slayer of the *Vṛitras*, the destroyer of strongholds; like the horse of PEDU[1] thou art the slayer of those who are called serpents; thou art the slayer of every *Dasyu*.

5. *Soma* who, like AGNI let loose in a forest, easily manifests his might in the waters like a man who fights shouting against his mighty (foe)—so *Soma* when purified urges on his wave.

6. These *Soma* juices pass through the woollen fleece, like the rains of heaven showered by the clouds; the effused juices flow promptly to the pitchers as rivers running downwards (flow) into the ocean.

7. [2]Flow strong as the army of the MARUTS, like the divine blameless folk;[3] like waters become quickly favourable to us; (thou art) of a thousand shapes, adorable like (INDRA) the victor in battle.

8. Thy acts are (like) those of the royal VARUṆA,[4]

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[1] See I. 116. 6.

[2] Sáma Veda, II. 6. 3. 13. 3.

[3] *i.e.* the Maruts. Sáyaṇa refers to a Bráhmaṇa "*maruto vai devánáṁ viśaḥ.*"

[4] Sáyaṇa's interpretation is, "I quickly perform the sacrifices of thee the coverer" (*varuṇa=váraka*).

vast and profound, SOMA, is thine abode; thou art pure as the beloved MITRA, munificent art thou, SOMA, as ARYAMAN.

SÚKTA IV. (LXXXIX.)

Ṛishi and metre as before.

Varga XXV. 1. This horse of burden moves forth by the (sacrificial) paths; when purified thou flowest like the rain from heaven; the thousand-streamed *Soma* sits down amongst us on his mother's lap in the water.

2. The sovereign *Soma* has put on the vestment of the waters, he has ascended the most straight-going ship of sacrifice; the dripping juice brought by the falcon has increased in the waters; the father milks him—milks him the son of the father.[1]

3. (The worshippers) reach the lion-like (*Soma*) the dispenser of water, green-tinted, red, the protector of this heaven; a hero in battles, first (among the gods) he seeks the (stolen) cows; by his might the sprinkler (INDRA) protects (the universe).

4. (The priests) attach to the broad-wheeled car the glossy-backed terrible active graceful horse; the sister fingers cleanse him; the kinsfolk invigorate the mighty (*Soma*).

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[1] The Scholiast finds it difficult to make sense of this; *pitá* (*pálako lokaḥ*) he supposes to mean the *Adhwaryu*, who extracts the juice of the Soma which is born from the heaven as from a father; or the first milker may be the *yajamána* and the second the *adhwaryu*; or *duhe* may be repeated out of respect.

5. The four yielders of butter wait upon him, stationed in a common asylum;[1] being purified they approach him with food, they surround him in numbers on every side.

6. The prop of heaven, the support of earth—all beings (are) in his hands; may (*Soma*) the fountain (of desires) be possessed of horses for thee (his) adorer; the filament of the sweet-flavoured (*Soma*) is purified for (the sake of winning) strength.

7. [2]Conquering (and) unconquered approach the banquet of the gods: SOMA, who art the slayer of *Vritra*, flow for INDRA; grant us abundant and splendid riches, may we be masters of excellent male offspring.

SÚKTA V. (XC.)

The *Ṛishi* is VASISHṬHA son of MITRA and VARUṆA.

1. [3]Urged (by the priests) the generator of heaven and earth advances[4] like a chariot, wishing to distribute food; going to Indra, sharpening his weapons, holding all treasures in his hands. Varga XXVI.

2. [5]The voices of the worshippers resound about

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[1] The firmament.

[2] Sáyaṇa makes no comment on this verse.

[3] Sáma Veda, I. 6. 1. 5. 4.

[4] Sáyaṇa "bestows" (*prayachchhati*), neglecting *ratha iva*. Soma is the generator of earth by giving rain, and of heaven by obtaining the oblation.

[5] Sáma Veda, I. 6. 1. 4. 6. Verses 2 to 4 occur *ibid*. II. 6. 2. 11.

him the triple-backed, the showerer (of benefits), the giver of food; arrayed in water as VARUṆA (is arrayed) in the rivers, the giver of precious wealth he bestows desirable riches.

3. Flow thou who hast a host of warriors, who hast all the heroes, full of strength, victorious, the giver of riches, sharp-weaponed, rapid bowman, irresistible in battle, overthrowing the enemy (arrayed) in (hostile) armies.

4. Flow thou whose paths are broad, giving security (to the worshipper), uniting heaven and earth, wishing to enjoy the waters of dawn the sun and (his) rays thou criest aloud, (to bestow upon) us ample food.

5. SOMA, exhilarate VARUṆA, exhilarate MITRA; O SOMA PAVAMÁNA, exhilarate INDRA and VISHṆU, exhilarate the company of the MARUTS, exhilarate the gods, exhilarate the mighty INDRA, O INDU, for his exhilaration.

6. Thus (glorified), do thou (SOMA) like a king, performing thy functions, flow on destroying all evils by thy might; INDU, give food (in answer) to (our) well-recited praise; do you (O gods) cherish us ever with blessings.

ADHYÁYA IV.

MAṆḌALA IX. CONTINUED.

ANUVÁKA V. CONTINUED.

SÚKTA VI. (XCI.)

The deity is SOMA PAVAMÁNA; the *Ṛishi* is KAŚYAPA son of MARÍCHAI; the metre is *Trishṭubh*.

1. [1](*Soma*) on whom the minds of the gods are fixed,[2] chief (of the gods), recipient of praise, is let loose with a shout by ceremony as (a horse is let loose by the finger) in a battle of chariots; the ten sister (fingers) drive the bearer (of the oblation) on the elevated place to the halls (of sacrifice). Varga I.

2. The *Soma* juice effused by pious mortals (comes) down (to the sacrifice) for the food of the celestial people; which immortal (liquor) is purified by mortal (priests) with the filter, the curds and milk and the waters.

3. The *Soma* juice the showerer (of benefits) roaring to the showerer (INDRA) goes when being purified to (mix with) the glistening milk of the cow; greeted with laudation, cognisant of sacred praise, the hero passes through the filter by a thousand imperishable paths.

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[1] Sáma Veda, I. 6. 1. 5. 11.

[2] See note on VI. 1. 1, Vol. III. p. 381. Sayaṇa cites a Bráhmaṇa "*tasmin hi teshám̃ manam̃syotáni.*"

4. Demolish the strong dwellings of the *Rákshasa;* INDU, when purified put on his strength; cut to pieces with thy destructive weapon (the *Rákshasas*) who come from above, from nigh, or from afar and their leader.

5. Adorable[1] (SOMA), do thou as of old grant the ancient paths to thy new worshipper; doer of many acts, utterer of many sounds, may we obtain those (portions) of thee which are difficult to defeat, inflicting injury (on foes) and mighty.

6. Thus, being purified, bestow upon us the firmament and heaven and earth and many sons and grandsons; make our land prosper, diffuse the luminaries widely (in the firmament)[2] and grant us long to see the sun.

SÚKTA VII. (XCII.)

Ṛishi and metre as before.

Varga II. 1. The green-tinted *Soma* effused and sent forth (by the priests) is let loose, like a chariot upon the filter, for the acquisition (of riches); being filtered he acquires (INDRA's) praise, he gratifies the gods with conciliatory (oblations).

2. The sage, the observer of men, retaining the water proceeds to his place on the filter; like a ministrant priest sitting at the sacrifice (the *Soma*

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[1] *Viśwavára,* "who art worthy to be chosen by all."

[2] Sáyaṇa takes *uru* (for *urúṇi*) with *jyotiṁshi.*

flows) into the cups; the seven wise *ṛishis*[1] approach him with praise.

3. *Soma*, the intelligent, the knower of the right path, accompanied by all the gods,[2] undergoing purification goes to his constant abode; he is one who delights in all sacred praises; the sage endeavours to approach the five classes of beings.

4. O SOMA PAVAMÁNA, thine are the thrice eleven universal gods abiding in the secret (heaven); the ten (fingers) cleanse thee with the waters upon the elevated fleece, the seven great rivers (cleanse thee).

5. May that place of the truthful *Pavamána* be quickly ours, where all the worshippers assemble (to praise him); the light (of the *Soma*) which gave manifestation to the day protected MANU—*Soma* made it triumphant over the *Dasyu*.

6. As the ministrant priest proceeds to the hall where the victim is stationed, as a just king marches to battle, the *Soma* undergoing purification enters the pitchers like the wild buffalo in the waters.

SÚKTA VIII. (XCIII.)

The *Ṛishi* is NODHAS the son of GOTAMA; metre as before.

1. [3]The sister (fingers) sprinkling together cleanse (the *Soma*), the ten fingers (are) the effusers of the Varga III.

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[1] *Bharadwája*, *Kaśyapa*, *Gotama*, *Atri*, *Viśwámitra*, *Jamadagni*, and *Vasishṭa*.

[2] Or "having all-pervading light."

[3] Verses 1 to 3 occur Sáma Veda, II. 6. 2. 15; verse 1 also *ibid*. 1. 6. 1. 5. 6.

sagacious (*Soma*); the green-tinted one flows round the wives[1] of the sun, he hastens like a swift horse to the pitcher.

2. Longing (for the deities) the showerer (of benefits) the desired of many (the *Soma*) is sustained by the (consecrated) waters as the infant by its mother;[2] going to his station like a bridegroom to his bride, he combines in the pitcher with the curds and milk.

3. And he nourishes[3] the cow's udder; the intelligent *Indu* is associated with his streams; the cows clothe the elevated *Soma* in the ladles with their milk as with newly washed robes.

4. Indu Pavamána, do thou with the gods, who dost long for (our good) bestow upon us riches comprising horses; may thy capacious mind[4] longing for those who possess chariots (come) towards us to bestow treasures (upon us).

5. Soma, when thou art purified, measure out to

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[1] Sáyaṇa explains *jáḥ* by *jáyáḥ*, and the quarters of the horizon are called the sun's wives because they are made manifest by the light of the sun.

[2] Sáyaṇa carries the comparison through the whole line—the infant longs for its mother and is sustained by her milk: *sandadhanve* means, however, "has flowed *with*." Ludwig translates *vávaśánaḥ*, "singing with the mothers" (root *váś*).

[3] So Sáyaṇa; the *Soma* entering the herbs, etc., nourishes the cow who eats them.

[4] Sáyaṇa explains *purandhi* as *twadiyá bahuvidhá dhíḥ*. It may, however, be here a proper name; see Vol. III. p. 303.

us riches and dependents and all-gratifying water. INDU, may the life of thy praiser be prolonged; may (*Soma*) who acquires wealth by his intelligence come quickly at dawn.

SÚKTA IX. (XCIV.)

The *Ṛishi* is KAṆWA son of ANGIRAS.

1. [1] When the fingers vie with each other in this (*Soma*),[2] as the trappings on a horse or the rays in the sun, clothed in the waters he flows desiring his worshippers like (a cowherd going to) a pleasant cow-stall for the nourishment of his cattle. Varga IV.

2. Opening out the abode of the ambrosia[3] on both sides (he passes between); for him, the omniscient, the worlds expand. Gratifying laudations eager for the sacrifice, call upon *Indu*, like kine (lowing) towards their stall.[4]

3. When the sage *Soma* goes round the praises (of the wise) like a hostile chariot (going round) all the regions (of the battle-field), then desirous of bestowing upon mortals the wealth that abides with the gods, he (is) to be glorified in the many places

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[1] Sáma Veda, I. 6. 1. 5. 7.

[2] Sáyaṇa dramatizes *spardhanti* thus, *aham̃ purastáchchhodhayámyaham̃ puraḥ śodhayámityahamahamikayopatishṭanti.*

[3] *i.e.* the firmament, the home of the waters.

[4] *Swasare*, according to Sáyaṇa, is here used in two senses; (1) of the laudations "on the day of sacrifice"; (2) of the kine "towards their stall." For (1) see I. 34, 4; Naigh. I. 2; and for (2) Ṛig-veda, II. 34, 5; and Naigh. II. 4.

of sacrifice for the preservation of the riches he has given.

4. He (is) generated for prosperity, for prosperity he issues forth, he gives prosperity (and) sustenance to those who praise him; clothing themselves in (his) prosperity, they obtain immortality; their conflicts are successful through the aid of (the *Soma*) who moves with measured tread.

5. Bring us food and drink, horses, cattle and ample light, exhilarate the gods; for all (the *Rákshasas*) are easily subdued by thee; SOMA PAVAMÁNA, destroy (all) foes.

SÚKTA X. (XCV.)

The *Ṛishi* is PRASKAṆWA the son of KAṆWA.

Varga V. 1. The green-tinted *Soma* cries aloud when let loose, sitting when filtered in the belly of the pitcher; collected by the priests, he assumes his shape, (putting on) the products the kine, therefore raise praises (to him) with oblations.

2. The green-tinted *Soma* being let loose propels the voice that indicates the path of truth as the boatman (propels his) boat; the bright *Soma* reveals to his worshipper on the sacred grass the secret names[1] of the god.

3. [2]The priests hurrying like the waves of the waters despatch praises towards SOMA; adoring him

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[1] Sáyaṇa says *náma* means the forms of the gods (*śaríráṇi*).

[2] Sáma Veda, I. 6. 1. 5. 12.

they approach and come up together, longing for him who longs for them they enter him.

4. (The priests) milk[1] forth the *Soma* cleansed (dwelling) on a high place like a buffalo, the sprinkler, placed between the grinding-stones; praises attend upon the longing Soma; (INDRA) who dwells in three abodes[2] supports him, the defeater of enemies, in the firmament.

5. INDU, being purified, stimulating the praise (of the worshippers) like the answerer of the *Hotṛi* set free the understanding;[3] when (thou) and INDRA are present together (at the sacrifice) may we be prosperous, may we become the possessors of excellent male progeny.

SÚKTA XI. (XCVI.)

The *Ṛishi* is the *Rájá* PRATARDANA son of DIVODÁSA; metre as before.

1. The leader of the host, a hero, advances in front of the chariots intent on seizing the cattle[4] (of the enemy); his army exults: making their oblations to INDRA prosperous for the friendly Varga VI.

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[1] Sáyaṇa cites the *Taittiríya Bráhmaṇa*, "*grávāṇo vatsá ṛitwijo duhanti.*"

[2] Or *tritaḥ* may be an epithet of *somaḥ* understood, and *varuṇaṁ* an epithet of *indraṁ* understood.

[3] *i.e.* make his (? *Indra's*) mind favourably disposed to grant wealth.

[4] Sáma Veda, I. 6. 1. 5. 1.

(worshippers), *Soma* assumes the hastily made[1] robes (of curds and milk).

2. The priests express his green-tinted (juice); he mounts the chariot unyoked by the horse-driving salutations; the wise *Soma* the friend of INDRA goes to meet the worshipper.

3. Divine *Soma*, who art the beverage of INDRA, flow at our sacrifice for (his) abundant food; sending water, causing rain to fall upon heaven and upon this earth, (come) from the wide (firmament, and) being purified bestow upon us wealth.

4. Flow for our immunity from defeat and slaughter, flow for our welfare, for the great sacrifice for all the gods; all these my friends desire this; this I desire, O SOMA PAVAMÁNA.

5. [2]The *Soma* flows the generator of praises, the generator of heaven, the generator of earth, the generator of AGNI, the generator of the sun, the generator of INDRA and the generator of VISHṆU.

Varga VII. 6. The BRAHMÁ of the gods,[3] the guide of the sages, the *ṛishi* of the pious, the buffalo of wild animals, the falcon of the vultures, the hatchet of deadly weapons, the *Soma* passes through the filter with a roar.

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[1] Sáyaṇa explains *rathasáni* as *indrasya vegenágamane nimittáni* (? caused by Indra's hasty arrival).

[2] Verses 5 to 7 occur Sáma Veda, II. 3. 1. 19; verse 5 also *ibid.* I. 6. 1. 4. 5.

[3] *i.e.* the king of the gods, or it may mean the *Brahmin* of the priests.

7. The purified *Soma* excites gratifying praises as a river (excites) the wave of sound; the showerer (of benefits) beholding the hidden (treasure) presides over these irresistible powers, knowing about the cattle.

8. (SOMA) who art the exhilarator, harming (the foe) in battles, (thyself) unharmed, who hast a thousand streams, rush against the strength (of the enemy); INDU, who art being purified, the sage, uttering cries, urge on for INDRA the wave of juice.

9. The pleasing delightful *Soma* approached by gods (proceeds) to the pitcher to exhilarate INDRA; INDU the thousand-streamed and vigorous proceeds like a strong horse to battle.

10. The ancient (*Soma*) the finder of treasure as soon as generated, cleansed in the waters milked on the stone, the defender against enemies, the sovereign of the world, purified for the sacrifice, shows (the worshipper) the right way.

11. SOMA PAVAMÁNA, by thee our ancient and wise progenitors performed their religious rites; harming the foes (thyself) unharmed[1] slay the *Rákshasas* and be liberal in enriching us with male offspring and horses. Varga VIII.

12. As thou didst flow to MANU possessing food, slaying enemies, acquiring wealth, having oblations,

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[1] Sáyaṇa explains *avátaḥ* by *tair* (i.e. *śatrubhir*) *abhigataḥ*.

so now flow bringing us riches; abide thou in INDRA; make manifest (thy) weapons.

13. [1] SOMA who hast exhilarating juice, who art connected with the sacrifice, clothed with water flow upon the elevated fleece; alight upon the water-holding pitchers, thou who art most exhilarating, intoxicating, the especial beverage of INDRA.

14. (SOMA), who flowest in a hundred streams, pour rain from the firmament, thou who art the giver of hundredfold (wealth), the bestower of food at the banquet of the gods; desirous of (the mixture)[2] combine with the water in the pitchers and with the curds and milk, prolonging our life.

15. This *Soma* (is) purified with praises, like a strong horse he overthrows (his) foes; (he is purified) like the strong milk milked from the cow, (flocked to by all) like a broad road, (and guided by the praisers) like a well-trained horse of burthen.

Varga IX. 16. Well-armed, purified by those who express thee, send thy concealed desirable form (into the pitchers); like a horse bring us food in our desire for food; divine SOMA, bring us life, bring us cattle.

17. [3] They cleanse the charming infant (*Soma*) at his birth; the MARUTS decorate the bearer (of boons) with their troop; being wise with songs,

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[1] Sáma Veda, I. 6. 1. 4. 10.

[2] Or, "with a noise." Sáyaṇa omits this word.

[3] Verses 17 to 19 occur Sáma Veda, II. 5. 1. 1.

wise with wisdom,[1] SOMA passes clamorous through the filter.

18. Thinking as a *ṛishi*, acting as a *ṛishi*, gaining heaven, praised by thousands, the guide of the wise, the mighty *Soma* desiring to attain the third region (heaven) being praised adds lustre to the illustrious (INDRA).

19. Seated on the ladles praiseworthy, competent, supporting, acquiring cattle, flowing, bearing arms, attending upon the firmament, the sender of the waters, the mighty (*Soma*) attends the fourth sphere.[2]

20. Cleansing his person like a richly-decorated man,[3] flowing to acquire riches like a rapid (horse), rushing to the receptacle like a bull to the herd, (*Soma*) crying repeatedly enters the planks.[4]

21. Flow, INDU, purified by the venerable (priests), rush through the filter crying repeatedly, sporting enter the planks purified, let thy exhilarating liquor exhilarate INDRA. Varga X.

22. His copious streams flow forth; blended with the milk and curds he enters the pitchers; uttering

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[1] It is difficult to express the play on the word *kavi*, which means wise and a seer or poet. Sáyaṇa separates *gibhiḥ* from *kaviḥ* and explains "he passes through the filter with praises."

[2] The region of the moon which is above that of the sun.

[3] *Maryo na śubhraḥ* is exactly Shakespeare's "like a smug bridegroom."

[4] Rather, the ladles; the Soma has already been effused and filtered.

chants the skilful chanter, the omniscient (*Soma*) hastens invoking (the gods) towards (the cups) like (a libertine) to the wife of a friend.

23. O PAVAMÁNA, eulogized (by the worshippers), distilling (into the receptacles), destroying the enemies, thou goest like a gallant to his mistress; falling like a bird alighting on the trees the *Soma* when purified alights upon the pitchers.

24. The lustres, SOMA, of thee when being purified, approach with abundant milk with copious streams like a woman (giving milk to her child); the green-tinted *Soma*, the desired of many, has been brought to the waters and cries repeatedly in the pitcher of the god-loving (worshippers).

ANUVÁKA VI.

ADHYÁYA IV. CONTINUED.

SÚKTA I. (XCVII.)

The deity and metre as before: the *Ṛishi* varies; VASISHṬHA is that of the first *tricha* (triplet); of the second INDRAPRAMATI; of the third VṚISHAGAṆA; of the fourth MANYU; of the fifth UPAMANYU; of the sixth VYÁGHRAPÁD; of the seventh S'AKTI; of the eighth KARṆAŚRUT; of the ninth MṚIḶÍKA; of the tenth VASUKRA—these ten are all of the VASISHṬHA *gotra*: the *Ṛishi* of verses 31 to 44 is PARÁŚARA the son of S'AKTI, of the rest KUTSA son of ANGIRAS.

Varga XI. 1. [1]The shining *Soma* being purified by the golden hand that urges it forth, brings its juice into contact with the gods; when effused it proceeds with a roar to the filter like the ministrant priest to the halls prepared (for sacrifice) containing victims.

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[1] Verses 1 to 3 occur Sáma Veda, II. 6. 2. 8; verse 1 also *ibid.* I. 6. 1. 4. 4.

2. The great wise SOMA, clothed in his auspicious war-vestments, the inspirer of praises—enter into the vessels when purified, thou who art sagacious and vigilant at the banquet of the gods.

3. (*Soma*), the most famous of the famous, the earth-born, the conciliator, is cleansed for us in the elevated fleece; sound aloud in the firmament[1] when purified; do you ever protect us with blessings.

4. [2]Sing (to the *Soma*), let us praise the gods; send forth the *Soma* for (the acquirement of) great wealth. He passes sweet-flavoured pure through the fleecy filter; our (*Soma*) devoted to the gods alights on the pitcher.

5. *Indu* coming to obtain the friendship of the gods flows in a thousand streams for (their) exhilaration; glorified by the priests (he proceeds) to his ancient station, he proceeds to INDRA for the sake of great prosperity (to the worshippers).

Varga XII.

6. (SOMA), when our praise is offered, flow green-tinted and purified, to (bring us) riches, may thy exhilarating beverage animate INDRA to battle. Go

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[1] *Dhanvá* is more probably the imperative of *dhanv;* the *Veda* reads *dhanva.*

[2] Sáma Veda, I. 6. 1. 5. 3.

in the same car with the gods to (procure us) wealth, do you ever protect us with blessings.

7. [1]Reciting sacred praise like UŚANAS the praiser (VṚISHAGAṆA)[2] proclaims the births of the gods; assiduous in pious observances, of brilliant radiance, purifying (from sin), he approaches the filter making a noise (as) a wild boar (makes a noise) with its foot.[3]

8. The VṚISHAGAṆAS (walking like) swans,[4] (alarmed) at the strength (of the foe), have repaired to the house of sacrifice, to the swift-shooting foe-despising (*Soma*); the friends sound the flute to the praiseworthy irresistible *Pavamána*.

9. He moves rapidly (following) the path of (him) the much-praised, (other) goers cannot overtake him (though he is) moving easily; sharp-horned he displays manifold (radiance); the *Soma*

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[1] Verses 7–9 occur Sáma Veda, II. 4. 2. 1; verse 7 also *ibid.* I. 6. 1. 4. 2.

[2] *Devaḥ* more probably refers to *Soma*.

[3] Sáyaṇa gives another explanation of *varáhaḥ*, "effused on a good (*vara*) day (*ahan*)"—epithet of *Soma*, in which case *padá* is for *padáni* and means "the abodes," *i.e.* "the filters."

[4] Sáyaṇa gives another explanation of *haṁsásah*, "wounded by the enemy"; his interpretation of *amát (śatrúṇáṁ balát trásitáḥ santaḥ)* is very improbable, the word bears its ordinary meaning, "from the neighbourhood;" translate "the *Vṛishagaṇas* have gone from hence to their home." Grassmann takes *vṛishagaṇáḥ* as an epithet of *haṁsásah*, "starke Schar bildend." Ludwig follows Sáyaṇa.

appears green-tinted by day, and clearly visible at night.[1]

10. [2]The powerful, flowing *Soma* having quantities of juice flowing down, streams forth infusing strength into INDRA for his exhilaration; conferring wealth the king of strength slays the *Rákshasas* and harasses the enemy.

11. Milked forth by the stones[3] (the *Soma* flows through the (sheep's) hair coming into contact with the gods) with its sweet-flavoured stream; the divine exhilarating *Indu* desiring the friendship of INDRA flows for the exhilaration of the deity. Varga XIII.

12. Clothed in pleasant radiance suited to the season the sportive *Indu* flows purified, reaching the gods with its juice; the ten fingers guide it to the elevated fleece.

13. [4](Calling out for the praises like) a red bull bellowing after the kine, the *Soma* goes with a roar through heaven and earth; (his voice) is heard as

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[1] Sáyaṇa explains this to mean the Soma is not visible in the daylight; the word *ṛijra*, which he interprets straight-going (*ṛiju-gámí*), *i.e.* clearly visible, (*vispashṭaḥ*) means properly "red" or "brown."

[2] Verses 10 to 12 occur Sáma Veda, II. 3. 2. 20; verse 10 also *ibid.* I. 6. 1. 5. 8.

[3] Benfey's "Stier-gemeltke" (bull-milked) is a curious printer's error.

[4] Verses 13 to 15 occur Sáma Veda II. 2. 1. 11, with the 2nd person instead of the 3rd.

the voice of Indra, manifesting (himself) he raises this voice.

14. Pleasant to the taste, dripping with milk thou flowest pouring forth the sweet-flavoured juice. Soma, when purified and sprinkled, thou flowest for Indra in a continuous stream.

15. Thus flow, the exhilarator, for Indra's exhilaration bowing down the rain-holder with (thy) weapons, assuming a brilliant colour, desirous of our cattle, flow, Soma, sprinkled (into the filter).

Varga XIV. 16. Gratified (with our praises), Indu, flow into the large (vessel), granting us riches coming by holy paths and easily acquired; beating down the *Rákshasas* on every side as with a club, flow in a stream upon the elevated fleece.

17. Send us rain from heaven, quick-falling, food-giving, giving health to our home,[1] promptly munificent: flow, Indu, seeking these lower winds thy kinsmen[2] as (one seeking his) beloved infants.

18. (Soma) when filtered loose (me) bound (by sin) as (one looseth) a knot; (grant me) a straight path and strength. Thou, green-tinted, neighest like a horse (when thou art) let loose: proceed

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[1] Sáyaṇa interprets *śamgayim̃* as *sukhasya nivásabhutám̃*, "inhabiting happiness."

[2] Because Indra and the winds are in the relation of praised and praiser. Sáyaṇa interprets *imán váyún* as "us approaching thee," *asmán twám abhigachchhataḥ*.

divine (SOMA) who art friendly to man, and hast a dwelling.

19. INDU, who art adequate for exhilaration flow in a stream to the elevated fleece at the sacrifice; thousand-streaming, fragrant, irresistible, flow for the acquisition of food in the combat.

20. These brilliant *Soma* juices flow like horses let loose in battle without reins, without chariots, unharnessed; approach them, ye gods, to drink.

21. So, INDU, at our sacrifice pour the water from the firmament into the vessels; may *Soma* bestow upon us desirable riches in abundance with male offspring and strength. Varga XV.

22. [1]When the praise of the zealous worshipper sanctifies him as that of a noisy (crowd) in front (praises) a distinguished (prince) for the support (he affords);[2] then the cows come to the excellent exhilarating *Indu*, the lord (of all, abiding) in the pitcher, eager to gratify him (with their milk).

23. The divine benefactor of givers, pouring (boons) on givers, the intelligent (*Soma*) distils his true beverage for true (INDRA); the radiant (*Soma*) is the upholder of strength, he is entirely restrained by the ten fingers.

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[1] Sáma Veda, I. 6. 1. 5. 5.

[2] Sáyaṇa takes *dharmaṇi* as the reason (*nimitta*) of the praise, and explains it as "the duty of acquisition and preservation (or the duty of securing property)," *yogakshema-vishayam̃ karma*. The whole of his interpretation of this half line is extremely laboured.

24. Purified by the filters the observer of man, the sovereign of both gods and mortals, the lord of abundant wealth (*Soma*), is twofold;[1] *Indu* bears the auspicious collected water.

25. Hasten (SOMA) to give food to INDRA and VÁYU like a horse, for (the sake of giving us) food, to acquire wealth; give us abundant thousand-fold food; SOMA, when filtered, become the dispenser of riches.

Varga XVI. 26. May the *Soma* juices which are gratifying to the gods when poured around (into the vessels) bring us a dwelling and male offspring—(the juices) endeavouring to gain the favour (of the gods),[2] desired by all offering (to the gods) in heaven like the ministrant priests, most exhilarating.

27. Divine SOMA, who art the beverage of the gods, flow at the sacrifice for (their) abundant food; urged on (by thee) may we overcome even mighty (foes) in battle; purified do thou render heaven and earth happy abodes (for us).

28. Yoked by the priests, thou neighest like a horse, (thou art) terrible as a lion, swifter than thought; INDU, pour happiness upon us by those which are the most direct of the paths leading hitherward.

29. Thy hundred streams manifested for the

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[1] *i.e.* abides amongst both gods and men.

[2] Sáyaṇa does not explain *áyajyavaḥ sumatim̃ viśwaváráḥ*.

gods are loose; the sages cleanse those thousand (streams); pour wealth upon us, INDU, from heaven; thou art the precursor of abundant riches.

30. As the rays of the days of the sun are let loose (so are the streams of the *Soma*): a prudent king does not abandon his friend; as a son persevering in pious acts (wins) his father's (safety), do thou pour upon this people immunity from defeat.

Varga XVII.

31. [1]Thy exhilarating streams are let loose when thou passest purified through the woollen fleece; *Pavamána*, thou flowest to the supporting (milk) of the kine, as soon as generated thou fillest the sun with thy radiance.

32. (The *Soma*) cries repeatedly upon the path of the sacrifice; thou shinest (being) the abode of immortality; possessing exhilaration thou flowest for INDRA, sending forth thy voice with the praises of the sages.

33. SOMA, who art celestial, well-winged, thou lookest down from heaven,[2] pouring forth thy streams by the pious rite at the sacrifice; INDU, enter into the pitcher the receptacle of the *Soma*; crying aloud approach the sun's rays.

34. [3]The bearer (of the oblation) utters the three

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[1] Sáma Veda, I. 6. 1. 5. 2.

[2] Sáyaṇa takes *ava chakshi* as imperative.

[3] Verses 34 to 36 occur Sáma Veda, II. 2. 2. 10; verse 34 also *ibid.* I. 6. 1. 4. 3.

praises, the thought of BRAHMA[1] that sustains the sacrifice; the kine come to the cowherd asking (to be milked), the praisers proceed to the *Soma* with eagerness.

35. The milch kine (are) longing for the *Soma*: wise men (are) inquiring for him with praises; *Soma* being effused is purified blended (with the milk), our adorations in the *trishṭubh* metre are united in the *Soma*.

Varga XVIII. 36. Thus poured around (into the vessels), *Soma*, do thou when purified flow for our welfare, enter with a great noise[2] into INDRA, foster our praise, generate abundant knowledge in us.

37. [3]The vigilant *Soma*, the knower of true praises, being purified, has sat down in the vessels —(the *Soma*) whom the *Adhwaryus* touch, combined, emulous, leaders of the sacrifice, auspicious-handed.

38. The purified (*Soma*) approaches (INDRA) as the year (approaches) the sun, he fills both heaven and earth (with his radiance), he opens (the darkness with his light): may he, the beloved (*Soma*), whose beloved (streams) are for (our) preservation,

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[1] *Sáyaṇa* explains the bearer of the oblation as the worshipper, the three texts as the *Rich*, *Yajush* and *Sáman*; *brahmaṇaḥ* means "the supreme" (*parivṛidhasya*) Soma. In the next line he explains that the kine come to the *Soma* to mix their milk with him.

[2] The Sáma Veda reads *madena* for *raveṇa*.

[3] Verses 37 to 39 occur Sáma Veda, II. 6. 1. 4.

bestow upon us wealth like (wages given) to a labourer.

39. May *Soma* the augmenter (of the gods), self-augmenting, being purified, the showerer (of benefits), protect us by his radiance; through whom our forefathers, tracing the footmarks, cognizant of all things, stole the cattle from the rock.[1]

40. [2] The ocean, the royal (*Soma*), generating progeny in the outstretched (firmament, the) supporter of the water traverses the universe; the showerer (of benefits) the brilliant *Soma* when effused increases abundantly in the elevated woollen filter.

41. The mighty *Soma* has achieved this mighty (work) that, being the germ of the waters, he has nourished the gods; purified he has given strength to INDRA; *Indu* has generated the light in the sun. Varga XIX.

42. Exhilarate VÁYU for (our) food and wealth, exhilarate MITRA and VARUṆA as soon as thou art filtered; exhilarate the company of the MARUTS, exhilarate the gods, exhilarate heaven and earth, divine SOMA.

43. Flow thou who art straightgoing, the slayer

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[1] The verb *ush* according to Sáyaṇa has here the meaning of the verb *mush* or the *m* in *mushṇan* is elided. The literal construction is "stole (ransacked) the rock with regard to (*i.e.* for) the cattle." The Sáma Veda has *ishṇan*.

[2] Verses 40 to 42 occur Sáma Veda, II. 5. 2. 1; verse 40 also *ibid.* I. 6. 1. 4. 7.

of the crooked-goer, driving away disease and enemies; mixing thy juice with the juice of the kine (thou goest to the cups): (thou art) INDRA's (friend), we (are) thy friends.

44. Pour forth a fountain of wealth distilling sweet juice, pour upon us male offspring and riches; flow sweet for INDRA, O INDU, when purified; and pour riches upon us from the firmament.

45. The *Soma* effused in a stream, going like a horse, flows powerful like a river down a descent; purified he alights on the wooden abode; *Indu* mixes with the milk and curds, (mixes) with the water.

Varga XX. 46. The flowing sagacious *Soma* flows into the cups, INDRA, for thee, who longest (for him)—all-seeing, car-borne, of adequate vigour, who has been sent forth like the wish of the god-desiring (worshippers).

47. Flowing with (his) ancient food, enveloping the forms of the earth, covering the house of sacrifice which has a threefold protection,[1] (placed) in the waters he advances, calling aloud at the oblations like a ministrant priest.

48. Divine SOMA, who art car-borne, being filtered (at) our (sacrifice), flow quickly into the cups;[2] most sweet-flavoured in the waters, full

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[1] It protects against cold and rain.

[2] Sáyaṇa here (as frequently elsewhere) explains *chamvoḥ* as *adhishavaṇaphalakayoḥ*; he also takes *apsu* with *parisrava*.

of *madhu*, offered at the sacrifice, stimulator of all, who like a god art the object of true praise.

49. [1]Being eulogized, hasten to VÁYU, for (him to) drink; being purified, hasten to MITRA and VARUṆA; (hasten) to the leader, who is quick as thought, mounted on a car, to INDRA, the showerer, the wielder of the thunderbolt.

50. Bring us handsome garments, bring us, when thou art purified, cows easily milked; bring for our maintenance gratifying gold; divine SOMA, bring us horses fit for chariots.

51. Bring us celestial treasures, bring us all earthly (treasures) when thou art purified; bring us (the ability) whereby we may acquire riches, make our sacred prayer (sweet) as JAMADAGNI. Varga XXI.

52. [2]With this filtered stream pour on us those treasures; do thou, INDU, advance to the brown[3] water; at this rite may the sun, rapid as the wind, may (INDRA) the object of many sacrifices grant a son to me approaching (the *Soma*).

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[1] Verses 49 to 51 occur Sáma Veda, II. 6. 2. 18.

[2] Verses 52 to 54 occur Sáma Veda, II. 4. 1. 21; verse 52 also *ibid.* I. 6. 15. 9.

[3] Sáyaṇa explains *mámschatwe* as *manyamánám̃ chátake* "scaring away (?) those who are respectful." Perhaps we ought to read *manyamánám̃ chetake* "who is mindful of those who are respectful," or *manyamánám̃ chetaka abhimanyamánám̃ vá chátake.* See Sáyaṇa on VII. 44. 3. The word *badhraḥ* is explained as "the illuminator of all or the root of all—the sun."

53. And flow with this filtered stream at the renowned station of thee who art worthy of renown; (the *Soma*) the destroyer of enemies has shaken down (for us) sixty thousand treasures for victory as (one shakes) a tree whose fruit is ripe.

54. These two great acts, the raining (of arrows) and the humiliation (of foes), are the givers of happiness; they are deadly either in a fight on horseback or in a hand to hand fight;[1] he has put the foes to sleep and driven them away; do thou (SOMA) drive away the enemies and unbelievers.[2]

55. Thou reachest the three outstretched filters, thou hastenest to the one (filter)[3] being purified; thou art BHAGA, thou art the donor of gifts, thou INDU art more affluent than the affluent.

Varga XXII. 56. This all-knowing sage *Soma*, the sovereign of the whole world, flows forth; distilling his drops at the sacrifices, INDU passes through the sheep's hair on both sides.

57. The adorable, unassailable (deities) sip the *Soma* juice, they hail it at its station like worshippers greedy (of wealth); the skilful priests send forth

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[1] *Mám̃schatwe* is here explained as "a horse," *i.e.* a battle fought with horses, and is derived from *makshu charati*; *priśane* is explained as *báhuyuddhe*, an arm-fight (personal combat).

[2] *Achitaḥ* is explained as "those who do not make an *agnichayanam* (preparation of the sacred fireplace), *i.e.* infidels.

[3] The three are the fire, wind and sun; the one is the woollen filter.

the *Soma* with their ten fingers, they anoint its body with the fluid of the waters.

58. May we ever, SOMA, with thee who art purified, (as our ally) win much wealth in battle; so may MITRA, VARUṆA, ADITI, SINDHU, heaven and earth enrich us.

SÚKTA II. (XCVIII.)

The *Ṛishis* are AMBARÍSHA the son of the *Rájá* VṚISHÁGIR and ṚIJÍŚWAN son of the *Ṛishi* BHARADWÁJA; the metre is *Anushṭubh*, except of the eleventh verse, which is *Bṛihatí*.

1. [1]Bring us, INDU, strength bestowing riches, desired by many, supporting many, far-celebrated and overcoming mighty (foes). Varga XXIII.

2. When effused the *Soma* juice flows to the woollen[2] (filter) as (a warrior) in a chariot is covered in mail; fitted into the wooden (cask), hurrying forth, it flows in streams.

3. [3]The *Soma* juice being effused flows through the fleece diffusing exhilaration; who, being exalted goes to the sacrifice in a stream desiring the milk and curds as (he goes to the firmament) with radiance.

4. For thou, divine INDU, grantest riches to every

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[1] Sáma Veda, I. 6. 2. 1. 5, and II. 5. 1. 16. 1.

[2] *Druṇá* is taken by Sáyaṇa with *hiyánaḥ* (*tena púryamáṇaḥ*), and *hitaḥ* is explained as "sent forth on all sides" or "praised by the worshippers."

[3] Sáma Veda, II. 5. 1. 16. 3.

man[1] who offers libations, thousand-fold and hundred-fold treasure.

5. [2]Slayer of enemies, may we be thy (people); VASU, (may we be) extremely near thy much-coveted wealth; irresistible (SOMA), may we be near happiness.

Varga XXIV. 6. [3]Whom, celebrated, expressed by the stones, dear to INDRA, beloved (by all) moving in streams, the twice five sister (fingers) bathe (in the sacred waters)—

7. [4]Him, coveted (by all), green-tinted, brown, they purify with the filter; who goes to all the gods with (his) exhilaration.

8. For you by his protection have drunk the strengthening (juice of that *Soma*) who, beloved (by all) like the sun, has bestowed abundant food upon his worshippers.

9. Divine heaven and earth the progeny of MANU, the *Soma* juice is generated at your sacrifices, radiant, abiding in the grinding stones; (the priests) bruise him at the loud-sounding ceremony.

10. [5]Thou art poured forth, SOMA, for INDRA,

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[1] Sáyaṇa explains *śaśwate* as "numerous as being possessed of children, etc."

[2] Sáma Veda, II. 5. 1. 16. 2.

[3] Sáma Veda, II. 5. 2. 18. 2.

[4] Sáma Veda, I. 6. 2. 18; II. 5. 2. 18. 1; II. 8. 2. 8. 3.

[5] Sáma Veda, II. 5. 2. 18. 3, and 8. 2. 8. 1, with *viráya* for *deváya*.

the slayer of the *Vṛitra*, to drink; and for the munificent worshipper who sits in the halls of sacrifice (to give oblations) to the god.

11. Those ancient *Soma* juices flow into the filter at the dawns, driving away in the early morning the concealed and ignorant thieves.

12. [1]May you and we, intelligent friends, eat the bright *Soma* fragrant and invigorating, may we obtain food and dwellings.

SÚKTA III. (XCIX.)

The *Ṛishis* are the two REBHASÚNUS[2] of the family of KAŚYAPA; the metre of verse 1 is *Bṛihatí*, of the rest *Anushṭubh*.

1. [3]They stretch the bow of manhood for the beloved courageous (*Soma*); (the priests) wishing to worship spread out the white filter[4] for the mighty (*Soma*) in the presence of the sage (deities). Varga XXV.

2. [5]Consecrated at the end of the night (the *Soma*) plunges into the viands,[6] when the fingers of the worshipper press out the green-tinted (juice) to go (to the vessels).

3. [7]We purify the juice of that *Soma* which is

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[1] Sáma Veda, II. 8. 2. 8. 2.

[2] Not "Rebha and Súnu." The word *Rebhasúnu* means "son of Rebha," cf. our "Johnson" "Williamson," etc.

[3] Sáma Veda, I. 6. 2. 1. 7.

[4] *Nirṇijaṁ vayanti* is probably "they weave a garment."

[5] Sáma Veda, II. 8. 1. 6. 1, with *gáhase*.

[6] Benfey, "tauchst in die Opferspeisen."

[7] Sáma Veda, II. 8. 1. 6. 2.

exhilarating and fit for Indra's drinking; which the approaching[1] worshippers both now and of old take up in their mouths.

4. [2]They celebrate the purified *Soma* juice with an ancient hymn of praise, and the fingers exercising their pressure are able (to prepare the oblation) for the gods.

5. Him sprinkled (with water) the supporter (of all things) they purify in the woollen filter; the wise (worshippers) instruct[3] him as a messenger to proclaim (their prayers) beforehand (to the gods).

Varga XXVI. 6. The most exhilarating *Soma*, being purified, alights on the vessels; putting his seed (in the vessels) as in a heifer, the protector of the rite is worshipped.

7. Effused for the gods, the God *Soma* is cleansed by the skilful (priests); when he is recognized amongst these (people) as the giver (of riches), he plunges into the mighty waters.

8. When effused, Indu, and collected by the priests, thou art guided to the filter; thou alightest on the cups for Indra, exciting exceeding exhilaration.

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[1] In addition to this fanciful interpretation of *gávaḥ*, Sáyaṇa gives another, "which the cows take up in their mouths," eating it in the form of grass. Ludwig takes *purá* to refer to *gávaḥ*, and *núnam̃* to *súrayaḥ*.

[2] Sáma Veda, II. 8. 1. 6. 3.

[3] Sáyaṇa explains *śásate* as "they desire him."

SÚKTA IV. (C.)

The *Ṛishis* as before; metre *Anushṭubh.*

Varga XXVII.

1. [1] The innocent waters repair to *Soma* dear to INDRA and beloved (of all), as the maternal kine lick the new-born calf at the beginning of its life.

2. INDU SOMA, when purified bring us the riches of both worlds; thou fosterest all treasures in the house of the donor (of the libation).

3. Let loose thy stream which is as rapid as thought; as the cloud (let loose) the rain; thou *Soma* fosterest terrestrial and celestial treasures.

4. Thy stream when thou art effused, swift-flowing, bountiful, rushes through the sheep's hair like the horse of a victorious (hero).

5. Sage SOMA flow in a stream for our enlightenment and invigoration, poured forth for INDRA, MITRA and VARUṆA to drink.

Varga XXVIII.

6. [2] Flow, SOMA, who art the giver of food in a stream, when effused, to the filter; (flow) SOMA who art most sweet for INDRA, for VISHṆU, for the gods.

7. [3] The innocent maternal (waters) caress thee, the green-tinted, upon the filter, O PAVAMÁNA, at the sacrifice, as milch kine caress their new-born calf.

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[1] Sáma Veda, I. 6. 2. 1. 6.

[2] Sáma Veda, II. 3. 2. 19. 1, with *vájasátaye.*

[3] Sáma Veda, II. 3. 2. 19. 2.

8. Pavamána, thou traversest the vast firmament[1] with various rays, hastening on thou dispellest all *Rákshasas* at the house of the donor (of the libation).

9. [2] Observer of manifold rites, thou supportest both heaven and earth; O Pavamána, (who art endowed) with greatness, thou puttest on thy coat of mail.

ADHYA'YA V.

MAṆḌALA IX. Continued.

ANUVA'KA VI. Continued.

Súkta V. (CI.)

The deity is Pavamána Soma; the *Ṛishi* of the first *tricha* (triplet) is Andhígu son of S'yáváśva, of the second Yayáti son of the *Rájá* Nahusha, of the third the *Rájarshi* Nahusha the son of Manu, of the fourth Manu the son of the *Rájá* Saṁvaraṇa, of the last four verses Prajápati son of Vách or of Viśwámitra; the metre of the 2nd and 3rd verses is *Gáyatri*, of the rest *Anushṭubh*.

Varga 1. 1. [3] For (the drinking of) the effused exhilarating (juice) of the *Soma* who has placed victory before you, do you friends destroy the long-tongued dog.[4]

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[1] *S'ravaḥ* meaning *śravaṇiyaṁ*, sc. *antarikshaṁ*.

[2] Sáma Veda, II. 2. 2. 19. 3.

[3] Verses 1 to 3 occur with variations, Sáma Veda, II. 1. 1. 18; verse 1 also, *ibid*. I. 6. 2. 1. 1.

[4] *i.e.* prevent the dogs or *Rákshasas* from lapping the Soma.

2. The *Indu* good for sacred rites which when effused flows forth in a purifying stream, (swift) as a horse:—

3. Him, the *Soma*, unassailable, adorable, the priests, with all comprehending intelligence, express with the stones.

4. [1]The sweet-flavoured exhilarating *Soma* juices effused (and) filtered flow for INDRA; do you, exhilarating (juices), proceed to the gods.

5. The devout (worshippers) say "*Indu* flows forth for INDRA:" the lord of speech (*Soma*) sovereign of all by his might desires (our) worship.

6. The thousand-streamed ocean, *Soma* the stimulator of praise, the lord of riches, the friend of INDRA flows day by day. Varga II.

7. [2]This *Soma* being purified hastens (to the pitcher) fostering, wealth-giving, to be enjoyed (by all); the lord of all beings, he has illuminated both heaven and earth.

8. The affectionate emulous cows[3] celebrate (*Soma*) for his exhilaration; the brilliant filtered (*Soma*) juices make paths (for themselves to flow).

9. Bring to us, filtered (*Soma*), that celebrated (liquor) which is most potent, which (waits) upon

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[1] Verses 4 to 6 occur Sáma Veda, II. 2. 2. 15; verse 4 also *ibid.* I. 6. 2. 1. 3.

[2] Verses 7 to 9 occur Sáma Veda, II. 2. 1. 16; verse 7 also *ibid.* I. 6. 2. 1. 2.

[3] Or "voices of praise."

the five orders of beings and by which we may obtain riches.

10. [1]The brilliant *Soma* juices flow for us knowing the right path, friendly (to the gods), effused, sinless, contemplative, all-knowing.

Varga III. 11. Effused by the stones, recognized upon the cowhide, acquirers of wealth they bestow food upon us from all sides.[2]

12. These filtered *Soma* juices intelligent mixed with curds swift-moving firm in the water (are) brilliant as suns.

13. [3] Let no mortal [4] hear the sound of the effused *Soma*; drive off the dog that sacrifices not as the Bhṛigus drove off Makha.

14. (*Soma*) the kinsman (of the gods) is enveloped in the investing filter like a child in the arms of its protecting parents; he hastens like a gallant to a mistress, like a bridegroom (to the bride), to sit upon his station (the pitcher).

15. The green-tinted (*Soma*), the implement of

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[1] Verses 10 to 12 occur Sáma Veda, II. 4. 1. 20; verse 10 also *ibid.* I. 6. 2. 1. 4.

[2] Lit. "they sounded food for us."

[3] Verses 13 to 15 occur Sáma Veda, II. 6. 2. 3; verse 13 also *ibid.* I. 6. 2. 1. 9, and II. 1. 2. 22. 3.

[4] Sáyaṇa, "No death-giving, *i.e.* rite-obstructing dog," suggested of course by the second line of the verse; *arádhasaṁ* in the next line may mean merely "stingy." Sáyaṇa's *rádhaka-karmarahitaṁ* is etymologically correct. "Dog" is not meant literally.

strength, the hero, who has upheld heaven and earth, is enveloped in the filter like the sacrificer (in his house) to sit upon his station.

16. The *Soma* flows purified by the sheep's hairs; crying aloud upon the cowhide the showerer (of benefits), green-tinted he goes to INDRA's prepared station.

SÚKTA VI. (CII.)

The *Ṛishi* is TRITA ÁPTYA; the metre is *Ushṇik*.

1. [1]Performing (sacred rites) the child of the great (waters) sending forth the lustre of the sacrifice (*Soma*) produces all acceptable (oblations) and (abides) in the two worlds. Varga IV.

2 When the *Soma* has taken the secret station of the grinding stones (at the sacrifice) of TRITA, then with the seven supports of the sacrifice[2] (the priests praise) the conciliating (*Soma*).

3. (Support, SOMA,) with thy stream TRITA's three (oblations); cause the giver of riches (INDRA) to come to the sacred songs. The intelligent (praiser) of this (INDRA) measures out hymns.[3]

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[1] Verses 1 to 3 occur Sáma Veda, II. 3. 2. 18, with *práṇá* for *kráṇá*; verse 1 also *ibid.* 6. 2. 3. 5.

[2] *i.e.* With the seven metres; or, deriving *sapta* from *sṛip*, "they effuse the *Soma* with the *Vasatîvarî* water."

[3] *Yojanáni* rather means "roads" or "stages." In his commentary on Ṛig-Veda, I. 18. 5, Sáyaṇa says *yojana* is "a means for inducing the gods to yoke their horses," *i.e.* "a hymn."

4. [1] The seven mothers [2] instruct the (*Soma*) the institutor (of the sacrifice) when born for the prosperity (of the worshippers), so that this firm *Soma* is cognisant of riches.

5. The universal gods, devoid of malice, assembled together at his rite, are to be envied if being delighted they take pleasure (in the *Soma*).

Varga V. 6. The germ which the augmenters of the rite brought forth at the sacrifice lovely to look upon, intelligent, most adorable, desired by many.

7. He of his own will approaches the great united parents of the sacrifice (heaven and earth) when (the priests) conducting the ceremony anoint him in due order (with the sacred waters).

8. SOMA, by thy act drive away with thy brilliant organs the darkness from the sky, effusing into the sacrifice (thy juice) the lustre [3] of the rite.

SÚKTA VII. (CIII.)

The *Ṛishi* is DWITA ÁPTYA; metre as before.

Varga VI. 1. [4] Raise a loud voice to *Soma* the institutor (of the rite), purified, gratified by praises, as (men pay) wages (to a labourer).

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[1] Sáma Veda, I. 2. 1. 1. 5.

[2] *i.e.* the seven rivers, the Ganges, etc.: or the seven metres. *Yat* in the next line is explained as "because," and another apodosis is supplied, "*tasmád . . . dhanádisamṛiddhir bhavati.*"

[3] Sáyaṇa here derives *dídhitiñ* from *dhṛi* "the supporter of the rite."

[4] Sáma Veda, I. 6. 2. 3. 8.

2. Blending with the curds and milk the Soma rushes through the woollen fleece; the green-tinted *Soma* being purified takes up three stations.[1]

3. The *Soma* sends forth (its juice) through the woollen fleece to the honey-dripping receptacle; the seven metres of the *Ṛishis* praise (it).

4. *Soma*, the leader of praises, in whom all the gods are comprehended, unassailable, green-tinted when filtered enters the cups.[3]

5. Proceed in the same chariot with INDRA to the celestial hosts a priest purified by priests,[3] immortal.

6. Like a charger eager for the combat the divine (*Soma*) effused for the gods hastens when purified spreading widely into the vessels.

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[1] *i.e.* the *droṇakalaśa* ("wooden cask"), *ádhavaníya* ("that into which the Soma may run"), and *pútabhṛit* ("holding the filtered Soma").

[2] *Chamúshu*, see p. 380.

[3] Sáyaṇa explains *vághat*, etc., as "carried by the priests" or "fetching wealth for the worshippers."

ANUVÁKA VII.

ASHṬAKA VII. CONTINUED.

ADHYÁYA V. CONTINUED.

SÚKTA I. (CIV.)

The *Rishis* are PARVATA and NÁRADA sons of KAṆVA; or else the two SIKHAṆḌINÍS the *Apsarases* daughters of KAŚYAPA are the *drashtṛi's* (seers) of this hymn.

Varga VII. 1. [1]Sit down, friends, sing to the filtered *Soma*, decorate him with offerings to beautify him as (parents decorate) a child.

2. Associate him the support of the mansion with the maternal (waters) as the calf (with the mother)—the protector of the gods, the exhilarator, endowed with twofold strength.

3. Purify the bestower of strength so that he may make for invigoration for the banquet (of the gods) and may grant much happiness to MITRA and to VARUṆA.

4. For us do the hymns glorify thee the giver of wealth; we clothe thy form with the (products of the) kine.

5. Lord of our exhilaration, INDU, thou art of brilliant form; be our true guide as a friend is to a friend.

6. Show us (thine) ancient (friendship); (drive

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[1] Verses 1 to 3 occur Sáma Veda, II. 4. 2. 9; verse 1 also *ibid.* I. 6. 2. 3. 3.

off) the voracious *Rákshasa*, the impious, the double dealer—drive away our sin.

SÚKTA II. (CV.)

The *Ṛishis* are PARVATA and NÁRADA; the metre as before.

1. [1]Hymn, friends, the *Soma* purified for the exhilaration (of the gods), gratify him with oblations and praises as (men gratify) a child (with ornaments). Varga VIII.

2. *Indu* being sent forth is sprinkled (with the waters) as a calf (is nourished) by its mother—the protector of the deities, the exhilarator, graced by praises.

3. This (*Soma*) is an instrument for invigoration; he (is useful) for speed (and) for the banquet of thy gods; he is effused most sweet-flavoured for the gods.

4. [2]Powerful INDU who art effused, pour upon us (wealth) comprising cattle and horses; I mix the pure juice with the curds and milk.

5. Lord of our bay-coloured (cattle), INDU, who hast a most brilliant form, do thou who art kind to the priests be for a light to us as a friend (gives light) to a friend.

6. Do thou (show) us thy ancient (friendship), drive away the impious voracious (*Rákshasa*); INDU

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[1] Verses 1 to 3 occur Sáma Veda, II. 4. 1. 19; verse 1 also *ibid.* I. 6. 2. 3. 4.

[2] Verses 4 to 6 occur Sáma Veda, II. 7. 3. 20; verse 4 also *ibid.* I. 6. 2. 3. 9. The Sáma Veda reads *dháraya* for *didharaṁ*.

who art victorious overcome those who oppress us, (drive) off the double-dealing (*Rákshasa*).

SÚKTA III. (CVI.)

The *Ṛishi* of the first triplet is AGNI the son of CHAKSHUSH, of the second triplet CHAKSHUSH the son of MANU, of the third MANU the son of APSU, of the rest AGNI the son of CHAKSHUSH; the metre as before.

Varga IX. 1. [1]May these effused green-tinted *Soma* juices quickly generated all-knowing proceed to INDRA the showerer (of benefits).

2. This effused *Soma* adorable for battle, is filtered for INDRA;[2] *Soma* thinks of the victorious (INDRA) as he is known (in the world).

3. In the *Soma's* exhilaration may INDRA seize hold of wealth to be enjoyed (by all) and conquering the *Vṛitra* in the waters[3] may he wield the thunderbolt the showerer (of blessings).

4. [4]Flow SOMA who art vigilant; INDU spread around for INDRA; bring brilliant overpowering all-obtaining (strength).

5. Pour forth for INDRA the exhilarating (juice)

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[1] Verses 1 to 3 occur Sáma Veda, II. 1. 1. 17; verse 1 also *ibid.* I. 6. 2. 3. 1.

[2] Rather "this munificent effused Soma is filtered for Indra's sustenance," *indráya bharáya* a gerundial construction.

[3] "Conquering the *Vṛitra* for the sake of the waters," or "conquering *Ahi* in the firmament."

[4] Sáma Veda, I. 6. 2. 3. 2.

showering (benefits), thou who art very beautiful, who hast many paths, the finder of the (right) path, the observer (of all).

6. Thou who art the best finder of paths for us, the sweetest beverage for the gods, come by a thousand paths crying aloud. Varga X.

7. [1]Flow, INDU, in thy strength with thy streams for the banquet of the gods; sit down, SOMA, who art sweet-flavoured, in our pitcher.

8. Thy drops, going to the water, have exalted INDRA to exhilaration; the gods have quaffed thee, the delighter, for immortality.

9. Bring us wealth, bright *Soma* juices effused, filtered, filling the sky with rain, shedding water (upon the earth), acquiring all things.

10. [2]Soma being filtered flows in a stream through the woollen fleece, crying aloud when filtered in advance of the voice (of praise).

11. They send forth with their fingers[3] the powerful *Soma* sporting in the water, passing through the fleece; praises celebrate him abiding in the three receptacles. Varga XI.

12. Desiring (to give the worshipper) food he has been let loose into the pitchers like a charger

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[1] Verses 7 to 9 occur Sáma Veda, II. 5. 2. 17; verse 7 also *ibid.* I. 6. 2. 3. 6.

[2] Verses 10 to 12 occur Sáma Veda, II. 3. 1. 18; verse 10 also *ibid.* I. 6. 2. 3. 7.

[3] *Dhibiḥ* as if for *dhitibiḥ*, or "by their praises."

in battle; being filtered, raising a cry he flows (into the vessels).

13. [1]The delightful green-tinted (juice) flows with rapidity into the crooked (pitchers); bringing the worshippers food and male offspring.

14. [2]Devoted to the gods flow with that (stream); (thy) streams of exhilarating liquor are let loose; with a roar thou passest through the filter in all directions.

Súkta IV. (CVII.)

The *Ṛishis* are the "Seven Ṛishis" Bharadwája, Kaśyapa, etc.; verses 3 and 16 are *Dwipadá Viráj* (containing 20 syllables); verses 8–10 *Bṛihati*, the rest *Prágátha* (*Bṛihati* and *Sato-bṛihati* alternately).

Varga XII. 1. [3]Sprinkle from hence the effused *Soma*-juice which is the best oblation (to the gods), and which, good for man, is going into the midst of the firmament; (the priest) has expressed the *Soma* with the stones.

2. [4](Soma) who art unassailable, who art most fragrant, flow around now being purified by the fleece; being effused we praise thee eminent in the waters mixing thee with food[5] and the (products of the) kine.

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[1] Sáma Veda, I. 6. 2. 3. 11; and II. 1. 2. 22. 2.

[2] Sáma Veda, II. 1. 2. 22. 1.

[3] Sáma Veda, I. 6. 1. 3. 2; and II. 5. 2. 12. 1; Yajur Veda, XIX. 2.

[4] Sáma Veda, II. 5. 2. 12. 2.

[5] *Andhasá* the Scholiast says here means *saktu* "flour."

3. [1] Being effused the *Indu* flows so as to be seen (of all)—the exhilarator of the gods, the agent (in holy acts), the observer of all.

4. [2] Undergoing purification thou flowest SOMA in a stream clothed in the (consecrated) waters; the giver of wealth thou sittest on the place of sacrifice, divine (SOMA), who flowest forth, who art the origin of gold.[3]

5. Milking the exhilarating agreeable celestial udder[4] (the *Soma*) sits down on its ancient place of aggregation (the firmament); food-giving, cleansed by the priests, observant it flows to the commendable worshipper.

6. [5] SOMA, who art purified, vigilant, agreeable (thou flowest) through the woollen fleece; thou art intelligent, the chief of the ANGIRASAS, sprinkle our oblation with thy exhilarating juice. Varga XIII.

7. *Soma* flows forth the showerer of benefits, the best of path-finders, a *Ṛishi*, a sage, all discriminating; thou art a seer, most devoted to the gods; thou hast made the sun to mount the sky.

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[1] Sáma Veda, II. 5. 2. 12. 3.

[2] Verses 4 and 5 occur Sáma Veda, II. 1. 1. 9; verse 4 also *ibid.* I. 6. 1. 3. 1.

[3] Sáyaṇa's optional interpretation, *devánám hitaramaṇíyaḥ* seems to make one word *devahiraṇyayaḥ* in the text.

[4] *i.e.* the *Soma* creeper.

[5] Sáma Veda, I. 6. 1. 3. 9.

8 [1]Effused by the effusers *Soma* is poured out upon the elevated fleeces; and proceeds with its green-tinted stream, as on a mare, proceeds with its exilarating stream.

9. *Soma* combined with the produce of the kine flows with the kine into the pitcher,[2] he flows with the milked kine; his enjoyable juices go (to the pitcher as waters) to the ocean, the exhilarating (*Soma*) is expressed for the exhilaration (of the gods).

10. [3]Expressed by the stones, SOMA, (passing) through the sheep's hairs, green-tinted, entering the cups as a man (enters) a city, thou takest thy seat in the wooden (vessels).

Varga XIV. 11. Desirous of (bestowing) food, passing through the interstices of the fleece the *Soma* is adorned like a horse in the battle; the *Pavamána*, to be rejoiced in (by all, praised) by the intelligent, the sages, the reciters of sacred songs.

12 [4]Thou art fed with water, *Soma*, like a river, for the banquet of the gods; with the juice of thy

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[1] Verses 8 and 9 occur Sáma Veda, II. 3. 2. 12; verse 8 also *ibid*. I. 6. 1. 3. 5.

[2] *Anúpe* = on the bank, or in a watery low-lying place (*nimne deśe*).

[3] Verses 10 and 11 occur Sáma Veda, II. 8. 2. 12; verse 10 also *ibid*. I. 6. 1. 3. 3.

[4] Verses 12 and 13 occur Sáma Veda, II. 1. 2. 20. 1; verse 12 also *ibid*. I. 6. 1. 3. 4.

filament thou goest to the honey-dropping receptacle, exhilarating, vigilant.

13. Agreeable affectionate like a son about to be decorated, the *Soma* is clad in a shining robe;[1] they send him with their arms into the streams as active (warriors send their) chariot into (battle).

14. [2]The swift *Somas* send forth their inebriating juice upon the uplifted (filter) of the firmament, intelligent, exhilarating, all-acquiring.

15. The divine royal (*Soma*) vast and true,[3] undergoing purification traverses the firmament in a stream; vast and true, being sent forth he flows for the support of MITRA and VARUṆA.

16. Regulated by the priests, the divine royal *Soma*, agreeable, intelligent, abiding in the firmament— Varga XV.

17. [4]Exhilarating, flows, when effused, for INDRA attended by the MARUTS; thousand-streamed he passes through the fleece; men cleanse him.

18. Purified in the cups,[5] exciting laudation, the sage *Soma* rejoices amongst the gods; clothed with the waters sitting in the wooden bowls, he is surrounded with the curds and milk.

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[1] *i.e.* the filter.

[2] Verses 14 to 16 occur Sáma Veda II. 2. 2. 9; verse 14 also *ibid*. I. 6. 1. 3. 8.

[3] In both lines Sáyaṇa refers *ṛitam̃ bṛihat* to the *Soma* (*atyantam satyabhútaḥ*).

[4] Sáma Veda, I. 6. 1. 3. 10.

[5] *Chamú* for *chamúshu*; Sáyaṇa "effused on the planks."

19. [1]In thy friendship, INDU SOMA, I have rejoiced day by day; many (*Rákshasas*) assail me, tawny-coloured (SOMA); overcome these who surround me.

20. [2]I (delight) in thy presence, tawny-coloured SOMA, both day and night, for the sake of thy friendship may we soar like birds far beyond the sun[3] blazing with thy light.

Varga XVI. 21. [4]Fair-fingered (SOMA) being cleansed thou utterest a sound in the pitcher; thou bringest, PAVAMÁNA, ample golden-hued much-coveted wealth.

22. The showerer of benefits, cleansed and filtered in the woollen fleece, thou criest aloud in the water; SOMA PAVAMÁNA, mixed with the curds and milk, thou goest to the prepared (station) of the gods.

23. [5]Flow, SOMA, to all praises to procure food (for us); thou, the exhilarator of the gods, art the chief supporter of the firmament.

24. Flow quickly, SOMA, with thy supports, to the terrestrial and celestial worlds; the sages

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[1] Sáma Veda, I. 6. 1. 3. 6; II. 3. 1. 11. 1.

[2] Sáma Veda, II. 3. 1. 11. 2, with *taváham̃* for *utáham̃*, and *duhánaḥ* for *sakhyáya*.

[3] Sáyaṇa makes *paraḥ* an adjective agreeing with *súryam̃*, and explains *súryam* as meaning the *Soma* "may we fly to thee, the distant sun."

[4] Verses 21 and 22 occur Sáma Veda, II. 4. 1. 12, with variations; verse 21 also *ibid.* I. 6. 1. 3. 7.

[5] Sáma Veda, I. 6. 1. 3. 11; with several variations.

express thee radiant, O observer of all, with praises and with their fingers.

25. [1]Thy purified juices are let flow through the filter in a stream accompanied by the Maruts, exhilarating, pleasing INDRA, swift-moving,[2] bringing praise and food.

26. *Indu* clothed with waters effused by the worshippers rushes to the receptacle, generating light, identifying its form with the (products of the) kine, he covets now (our) praises.

SÚKTA V. (CVIII.)

The *Ṛishi* of verses 1 and 2 is GAURIVÍTI the son of S'AKTI; of the third S'AKTI the son of VASISHṬHA; of the 4th and 5th U'RU of the race of ANGIRAS; of the 6th and 7th ṚIJIŚWAN the son of BHARADVÁJA; of the 8th and 9th U'RDHASADMAN of the race of ANGIRAS; of the 10th and 11th KṚITAYAŚAS also of the race of ANGIRAS; of the 12th and 13th the *rájarshi* ṚIṆANCHAYA: of the rest S'AKTI. The metre is *Kákubha Prágátha*, i.e. *Kakubh* and *Satobṛihatí* alternately, except verse 13, which is *Gáyatrí Yavamadhyá*.

1. [3]SOMA, who art most sweet-flavoured, most intelligent, the exhilarator, flow for INDRA, the great, the most brilliant, the exhilarator. Varga XVII.

2. By drinking whom the showerer INDRA is invigorated, by drinking thee who art the beholder

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[1] Sáma Veda, I. 6. 1. 3. 12.

[2] *Hayáḥ* "horses," Sáyaṇa *gantáraḥ*.

[3] Verses 1 and 2 occur Sáma Veda, II. 1. 1. 16; verse 1 also *ibid*. I. 6. 2. 4. 1.

of everything, the intelligent (INDRA) reaches the viands (of the enemy) as a horse (reaches) the battle.

3. [1] For thou, PAVAMÁNA, who art most brilliant, quickly shoutest to the races of the gods for (the sake of their) immortality:—

4. (Thou) through whom DADHYANCH the offerer of the nine days' rite opened (the cave), through whom the *ṛishis* recovered (the stolen cows), through whom under the protection of the gods the worshippers obtained the sustenance of the delicious (ambrosial) water—

5. [2] This (*Soma*) when effused flows most exhilarating through the woollen fleece, sporting like a wave of water.

Varga XVIII. 6. [3] Thou who by thy might extricated from the rock the quick-moving kine abiding in the waters, thou hast spread out a pasturage for cattle and horses; like a mailed (warrior) slay (the *Asuras*), brave (SOMA).

7. [4] Pour forth (the Soma), sprinkle it round like a horse, adorable, dispenser of rain, dispenser of light, showerer of fluid, swimming in water—

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[1] Verses 3 and 4 occur Sáma Veda, II. 3. 1. 17; verse 3 also *ibid.* I. 6. 2. 4. 6.

[2] Sáma Veda, I. 6. 2. 4. 7.

[3] Sáma Veda, I. 6. 2. 4. 8. Sáyaṇa interprets thus: "Who by his might cut the quick moving waters of the firmament from out of the cloud, thou gettest a herd of cattle and horses."

[4] Verses 7 and 8 occur Sáma Veda, II. 6. 2. 6; verse 7 also *ibid.* I. 6. 2. 4. 3.

8. Thousand-streamed, showerer of benefits, augmenter of water, affectionate; (pour it forth) for the race of the gods which water-born is fostered by the water, the king, the god, the true, the great.

9. [1] Divine (SOMA) lord of viands, who art devoted to the gods, bestow upon us brilliant and abundant food; separate the mid-aerial receptacle.

10. Come, powerful (SOMA) effused into the cups,[2] like a prince the sustainer of the people; pour the course of the waters, the rain from heaven; accomplish the rites for the worshipper who seeks cattle.

Varga XIX.

11. [3] Him have they milked from heaven, the shedder of exhilarating juice the thousand-streamed, the showerer (of benefits), bearing all treasures.

12. The showerer (of benefits) is manifested begetting (light) immortal, destroying the darkness with (his) radiance; glorified by the wise he has assumed his shining robe;[4] the triple (oblation is supported) by his act.

13. [5] The *Soma* has been effused who is the bringer of treasures, the bringer of riches, the bringer of food, the bringer of fair homes:—

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[1] Verses 9 and 10 occur Sáma Veda, II. 3. 2. 17; verse 9 also *ibid.* I. 6. 2. 4. 2.

[2] Sáyaṇa *adhishavaṇa-phalakayoḥ* "in the planks of the wine-press."

[3] Sáma Veda, I. 6. 2. 4. 4.

[4] He has blended himself with the milk, etc., for the sake of being cleansed.

[5] Verses 13 and 14 occur Sáma Veda, II. 4. 1. 18; verse 13 also *ibid.* I. 6. 2. 4. 5.

14. Our (*Soma*) which INDRA drinks, which the MARUTS drink and BHAGA with ARYAMAN; through which we propitiate MITRA and VARUṆA and INDRA, to obtain his powerful protection.

15. SOMA, collected by the priests, well-armed, most exhilarating, most sweet-flavoured, flow for INDRA to drink.

16. SOMA, enter the *Somadhána*, INDRA's heart, as the rivers (enter) the sea agreeable to MITRA, VARUṆA and VÁYU, the chief stay of heaven.

SÚKTA VI. (CIX.)

The *Ṛishis* are the AGNIS of sacrifice said to be the sons of I'ŚWARA: the metre *Dwipadá Viráj*.

Varga XX. 1. [1] Flow, SOMA, who art sweet-flavoured, for INDRA, MITRA, PÚSHAN and BHAGA.

2. SOMA, let INDRA and all the gods drink of thee when effused for intelligence and strength.

3. So do thou who art pure, divine, the beverage of all the gods, flow for immortality and a spacious abode.

4. [2] Flow, SOMA, who art mighty, the shedder of juice, the parent of the gods, towards all bodies.

5. SOMA, who art brilliant, flow for the gods and (give) joy to heaven and earth and all creatures.

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[1] Verses 1 to 3 occur Sáma Veda, II. 6. 1. 8; verse 1 also *ibid*. I. 5. 1. 5. 1.

[2] Verses 4 to 6 occur Sáma Veda, II. 5. 1. 17; verse 4 also *ibid*. I. 5. 1. 5. 3.

6. Thou art the upholder of heaven, radiant and good to drink; flow thou who art strong; at the truthful sacrifice.

7. [1] Do thou, Soma, who art possessed of food, who hast a copious stream, flow through the great sheep's hairs in due succession.

8. May the *Soma* regulated by the priests, engendered, purified, exhilarating, all-knowing, bring us all (riches).

9. May *Indu*, purified, extolling (the gods[2]) bestow on us progeny and all kinds of wealth.

10. [3] Flow, Soma, for intelligence, for strength, for wealth, strong and cleansed like a horse

11. (The priests) who press thee purify thy juice for exhilaration; (they purify) the Soma for abundant food. Varga XXI.

12. They cleanse the new-born infant, the green-tinted shining *Soma*, on the filter for the gods.

13. [4] The auspicious sage *Indu* flows upon the lap of the waters for exhilaration and for wealth.

14. The auspicious (*Soma*) sustains Indra's body, by which he has slain all *Rákshasas*.

15. The universal gods drink of it, effused by the priests, mixed with the milk and curds.

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[1] Sáma Veda, I. 5. 1. 5. 10.

[2] Sáyaṇa separates *prajám* from *uráṇaḥ*, and interprets the latter as *uru kurváṇaḥ*, i.e. *deván bahu kurváṇaḥ*.

[3] Verses 10–12 occur Sáma-Veda, II. 5. 2. 19, with *mahe* for *kratwe*; verse 10 also *ibid*. I. 5. 1. 5. 4.

[4] Sáma Veda, I. 5. 1. 5. 5.

16. [1]Being effused the *Soma* in a thousand streams flows through the sheep's-hair filter.

17. The vigorous *Soma* flows in a thousand streams cleansed by the waters and mixing with the curds and milk.

18. Guided by the priests and effused with the stones go, SOMA, to INDRA's belly.

19. The vigorous thousand-streamed *Soma* has been sent through the filter for INDRA.

20. They mix the *Soma* with the liquid of the sweet (milk) for INDRA, the showerer (of benefits) for his exhilaration.

21. They cleanse thee readily, clothed with water, green-tinted, for the invigoration of the gods.

22. *Indu* is effused for INDRA, is effused downwards—fierce, mixing (with the milk),[2] flowing (into) the water.

SÚKTA VII. (CX.)

The *Ṛishis* (*drashṭṛis*) are the two princes TRYARUṆA and TRASADASYU; the metre of verses 1 to 3 is *Anushṭubh* (of the *Pipílikamadhyá* order); verses 4 to 9 *Úrddhvabṛihatí*, and of the rest *Viráj*.

Varga XXII. 1. [3]Hasten, SOMA, to bring us sustenance; gifted with endurance (attack our) foes; the acquitter of our debts, thou approachest to disperse our enemies.

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[1] Verses 16 to 18 occur Sáma Veda, II. 4, 2, 10, with *pra vájyaksháḥ* for *pra suváno aksháḥ*.

[2] Sáyaṇa *prerayam* "stimulating (qu. Indra)." He explains *tośate* as *kanyate* (is beaten), *abhishúyate* (is effused).

[3] Verses 1 to 3 occur Sáma Veda, II. 6. 1. 7; verse 1 also *ibid.* I. 5. 1. 5. 2.

2. In turn we glorify thee, Soma, when effused; thou attackest the (hostile) forces, O Pavamána, to (defend) thy great sovereignty over men.

3. Pavamána, by thy might thou hast generated the sun in (the firmament), the support of the water, hastening on with abundant wisdom that procures cattle (for thy worshippers).

4. [1] Immortal Soma, thou hast generated (the sun) amongst mortals in (the firmament), the support of the truthful auspicious ambrosia; streaming forth [2] thou goest to battle continually.

5. [3] Thou hast burst open (the filter) with (thy) food as (one bursts open) an inexhaustible fountain giving drink to the nation, like one taking up (water) with the fingers of his two hands.

Varga XXIII.

6. [4] Beholding him certain celestial Varuruchas praise him as a kinsman before the shining Savitṛi drives away the obstructing (darkness).

7. [5] The chief (of men) [6] having cut the sacred grass have fixed their minds, Soma, on thee for

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[1] Sáma Veda, II. 7. 1. 7. 3.

[2] Sáyaṇa explains *sanishyadat* as *sambhajan* distributing (blessings)? from *san*, to acquire; the word, however, comes from *syand*.

[3] Sáma Veda, II. 7. 1. 7. 2.

[4] *Ibid.* II. 7. 1. 3. 2.

[5] *Ibid.* II. 7. 1. 7. 1.

[6] Or the men of old.

abundant strength and food; do thou, O hero, excite us to heroism.

8. [1]They have milked from heaven from the mighty deep the ancient *Soma*, the beverage (of the gods) of heaven, which is worthy of praise; they have praised it when generated for INDRA—

9. [2]Since, PAVAMÁNA, thou by thy might art chief over these two worlds and all these living beings, as a bull is ruler in a herd of kine.

10. *Pavamána Soma* sporting like a child drops filtered through the woollen fleece, thousand-streamed, having the might of a hundred, radiant.

11. This SOMA juice undergoing purification, sweet-flavoured, holy,[3] dropping, flows for INDRA a sweet stream, bestowing food, dispensing wealth and life.

12. Flow, SOMA, overcoming (our) enemies, driving away the *Rákshasas* who are difficult to approach, well-armed, triumphing over foes.

SÚKTA VIII. (CXI.)

The *Ṛishi* is ANÁNATA the son of PARUCHCHHEPA; the metre is *Atyashṭi*.

Varga XXIV. 1. [4]With this bright green-tinted stream *Soma* being filtered overcomes all enemies with the (juices) yoked to it, as the sun (overcomes the darkness) with the (rays) yoked to it;[1] the stream of the effused (*Soma*) shines, the filtered green-tinted (*Soma* is) resplendent, which pervades all constellations, with the *Ṛikvans*,[2] with the seven-mouthed *Ṛikvans*.

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[1] Sáma Veda, II. 5. 1. 11. 3. [2] Sáma Veda, II. 7. 1. 3. 3.

[3] *Ṛitavá* = *yajñaván*, having a sacrifice.

[4] This hymn occurs in inverted order and with some variations, Sáma Veda, II. 7. 3. 10; verse 1 also *ibid.* I. 5. 2. 3. 7.

2. Thou didst discover the wealth of the *Paṇis*, and art washed in thine own house at the sacrifice by the mothers,[3] the supporters of the sacrifice; as the hymn (is heard) from afar, so it (is heard by all, the hymn) in which the supporters (of the rite) rejoice; the shining (*Soma*) with its brilliant (waters), the supporters of the three (worlds), gives food, gives food (to the worshippers).

3. The intelligent *Soma* proceeds to the eastern quarter; (thy) beautiful chariot, (thy) celestial beautiful chariot meets the sun's rays; the manly praises advance to INDRA and stimulate him to victory: (his) thunderbolt too (advances to him); so that you[4] are invincible, invincible in battle.

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[1] Sáyaṇa optionally takes both words *swayugvabhiḥ* to refer to *súrah*, the repetition adding dignity.

[2] Sáyaṇa explains the first *ṛikvabhiḥ* as *stutimadbhiḥ* and the second as *tejobhiḥ*, so that the two together may be translated "with encomiastic splendours." The seven mouths are for taking up the Soma juice.

[3] The Vasatívarí waters.

[4] "You two," *i.e.* Soma and Indra. Or, better, "so that you two, thou and VAJRA."

SÚKTA IX. (CXII.)

The *Ṛishi* is S'iśu of the family of ANGIRAS; the metre is *Pankti*.

Varga XXV. 1. Various are our acts, (various) are the occupations of men; the carpenter desires timber, the physician disease, the Bráhman a worshipper who effuses Soma: flow, INDU, for INDRA.

2. With dried plants (are arrows made), with the feathers of birds (and) with glistening stones;[1] the smith seeks a man who has gold: flow, INDU, for INDRA.

3. I am the singer;[2] papa is the physician, mamma throws the corn upon the grinding stones; having various occupations, desiring riches we remain (in the world) like cattle (in the stalls): flow, INDU, for INDRA.

4. The draught horse (desires) a cart easy (to draw);[3] those who invite guests (desire) merriment; the frog desires water: flow, INDU, for INDRA.

SÚKTA X. (CXIII.)

The *Ṛishi* is KAŚYAPA of the family of MARÍCHI; the metre is *Pankti*.

Varga XXVI. 1. Let INDRA the slayer of the *Vṛitra* quaff the

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[1] For the points.

[2] Sáyaṇa understands *káruḥ* in the sense of maker of praises, cf. "maker," "poet;" *tataḥ* and *naná* mean father (dada) and mother, or son and daughter respectively; the Scholiast's etymology is laboured.

[3] Sáyaṇa, "auspicious." He explains *upamantriṇaḥ* as *narmasachiváḥ*, "boon companions."

Soma on the *Śaryaṇávat*,[1] infusing strength into himself, about to show great prowess: flow, INDU, for INDRA.

2. SOMA, lord of the four regions, sprinkler (of benefits) flow from Árjíka[2] effused by a truth-speaking truthful (man) with faith and devotion: flow, INDU, for INDRA.

3. The daughter of SÚRYA brought the vast *Soma* large as a rain-cloud; the *Gandharvas* seized upon it and placed the juice in the *Soma*: flow, INDU, for INDRA.

4. SOMA, the utterer of truth, radiant with truth, truth-speaking, truthful in act, speaking faith, lord (of worshippers), thou art decorated by the upholder (of the rite): flow, INDU, for INDRA.

5. The united streams of thee who art vast and truly formidable flow united; the juices of thee the juicy one meet together; green-tinted (SOMA), purified by holy prayer, INDU, flow for INDRA.

Varga XXVII.

6. Wherever the *Bráhman*, O purified (SOMA), reciting the holy rhythmical text, engendering the delight (of the gods) by the *Soma* (expressed) with the grinding-stone,[3] is reverenced, flow, INDU, for INDRA.

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[1] A lake in the *Kurukshetra* district.

[2] The country of the *Ṛijíkas*.

[3] *Somenánandaṁ janayan* should be taken separately, "producing joy with the *Soma*;" the other words then may be translated, "shows his prowess with the grinding-stone upon the *Soma*."

7. Where light is perpetual, in the world in which the sun is placed, in that immortal imperishable world place me, PAVAMÁNA; flow, INDU, for INDRA.

8. Where VIVASWAT's son is king, where the inner chamber of the sun (is), where these great waters (are), there make me immortal; flow, INDU, for INDRA.

9. Where in the third heaven, in the third sphere, the sun wanders at will, where the regions are filled with light, there make me immortal; flow, INDU, for INDRA.

10. Where wishes and desires (are),[1] where the region of the sun (is), where food and delight (are) found, there make me immortal; flow, INDU, for INDRA.

11. Where there is happiness, pleasures, joy and enjoyment, where the wishes of the wisher[2] are obtained, there make me immortal; flow, INDU, for INDRA.

SÚKTA XI. (CXIV.)

Ṛishi and metre as before.

Varga XXVIII. 1. (The Bráhman) who attends to the stations of the filtered *Soma*-juice—him men call rich in children, who applies his mind to thee, SOMA; flow, INDU, for INDRA.

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[1] Sáyaṇa, "where the desired gods and the inevitably solicited *Indra*, etc., exist."

[2] Sáyaṇa, "the desired god."

2. *Ṛishi* Kaśyapa, raising thy voice with the praises of the hymn-makers, adore the royal *Soma* who is born the lord of creeping plants; flow, Indu, for Indra.

3. Seven (are) the quarters of the world with different suns, seven (are) the ministrant priests, seven are the divine *A'dityas*[1]—with these, Soma, protect us: flow, Indu, for Indra.

4. Protect us, royal Soma, with the oblation which has been cooked for thee; let no enemy assail us, or harm anything of ours; flow, Indu, for Indra.

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[1] Sáyaṇa cites Ṛig-veda, X. 72. 8.

END OF THE NIṆTH MAṆḌALA.

APPENDIX I.

THE VÁLAKHILYA HYMNS.[1]

I.

To Indra; the ṛishi is Praskaṇwa.

1. I would praise to you the bounteous Indra as is fit, —the wealth-abounding Maghavan, who loves to help with thousandfold treasure those who praise him.

2. He rushes on boldly like a weapon with a hundred edges, he smites the enemies of his worshipper; the gifts of him who feeds many, swell like the streams of a mountain.

3. The expressed exhilarating Soma-juices, O Indra, lover of hymns, fill thee for bounty, O hero, O thunderer, as the waters flow to their accustomed lake.

4. Drink the incomparable, helpful, swelling beverage, the sweetest of the Soma, that in thy exultation thou mayest pour out treasure for us, just as the mill-stone pours out meal.[2]

5. Come quickly to our praise,[3]—urged on by the Soma-pressers like a horse,—which the milch-kine make sweet

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[1] On these hymns cf. *supra*, p. 96. As Sáyaṇa gives no commentary here, the St. Petersburg Dict., Grassmann's Lexicon and translation, and Ludwig's translation and notes have been consulted for this translation.

[2] The St. Petersb. Dict. takes *dhṛishad* as = *dṛishad*.

[3] Grassmann proposes to read *somam*.

for thee, O Indra, of independent might; there are gifts [for thee] among the Kaṇwas.

6. We have approached thee with homage like a mighty hero, the pre-eminent one, of imperishable wealth; O Indra, thunderer, our prayers flow forth as an abundant fountain pours out its streams.[1]

7. Whether thou art now present at a sacrifice, or whether thou art abroad on the earth, come from thence with thy swift steeds to our sacrifice, O thou of lofty counsel; come, strong one, with the strong [steeds].

8. Agile and swift are thy steeds, overpowering like the winds; with which thou encirclest the race of Manus, with which the whole heaven becomes visible.[2]

9. O Indra, we long for such a bounty of thine, rich in kine; (help us,) Maghavan, as thou didst help Medhyátithi with wealth, as thou didst help Nípátithi;

10. As thou, Maghavan, didst give abundant kine and gold to Kaṇwa and Trasadasyu, to Paktha and Daṣavraja; as thou didst give them to Goṣarya and Ṛijiṣwan.

II.

To Indra; the ṛishi is Pushṭigu of the race of Kaṇwa.

1. I would praise the far-famed, the bounteous Ṣakra, for the sake of his protection, who gives desirable wealth by thousands to the presser of the Soma and the offerer of hymns.

2. Invincible are his hundred-edged weapons, the mighty arrows of Indra; he pours forth blessings on his

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[1] Read *sincate* unaccented.

[2] Or perhaps "with which thou encirclest all, a very sun to see" (cf. IX. 61. 18).

liberal worshippers like a mountain rich in springs, when the effused Soma has exhilarated him.

3. When the effused Soma-drops have exhilarated the beloved one, my oblation is offered abundantly like the waters, O gracious Indra,—it is like the milch kine to the worshipper.

4. The prayers which consecrate the Soma flow forth to the incomparable one who calls you for his favour,[1] —the Soma-drops which invoke thee, O gracious one, have set thee in the midst of the hymns.

5. He rushes hurrying like a horse to the Soma offered in our festival, which the hymns make sweet to thee, O thou that lovest sweet viands,—thou approvest the summons to the satisfying beverage.[2]

6. Praise the mighty hero, wide-grasping, spoil-harrying, who has control over vast treasure; thou, O thunderer, ever pourest forth wealth to the worshipper like an abundant fountain.

7. Whether thou art in the far distance or in the earth or in heaven, O Indra, god of lofty counsel, yoke thy steeds,—come hither, lofty one, with the lofty.

8. Thy harmless steeds which draw thy chariot, which surpass the strength of the wind,—with which thou silencest the enemy of man,[3] and with which thou goest round the sky.

9. May we once more know thee as such, O gracious hero, as when thou didst aid Etaṣa in the decisive battle, or Vaṣa against Daṣavraja.

10. As thou wast willing to give, O Maghavan, to

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[1] This line is very obscure.

[2] *Paura* may be a proper name (cf. Vál. vi. 1), "Thou approvest the summons to (the house of) Paura."

[3] Or "of Manus," *dasyuṃ manushaḥ*.

Kaṇwa in the sacrificial feast, or to Dírghanítha the friend of the house,—as thou wast willing to give, O slinger, to Goṣarya,—so give to me a herd of kine shining like gold.

III.

To Indra; the ṛishi is Ṣrushṭigu.

1. As thou didst drink, O Indra, the effused Soma beside Manu, the descendant of Saṃvaraṇa,—by Nípátithi and Medhyátithi, by Pushṭigu and Ṣrushṭigu, O Maghavan, [so do thou drink it here].

2. The descendant of Pṛishadváṇa entertained the aged Praskaṇwa who lay rejected (by his kindred); aided by thee the seer Dasyave-vṛika desired to obtain thousands of cows.

3. Sing that Indra with the newest hymn who has no lack of praises, who is wise and the inspirer of seers, who is as it were eager to enjoy.

4. He to whom they sang the seven-headed hymn [1] with its three parts in the highest region,—he has made all these worlds tremble, and has thus brought forth his power.

5. We invoke that Indra who gives us wealth; for we know his newest favour; may we obtain a stall rich in cows.

6. He whom thou helpest, O gracious one, to give, obtains abundance of wealth; bringing the Soma we invoke thee, Indra, Maghavan, thou that lovest hymns.

7. Never art thou niggardly, Indra, and givest not to the worshipper; but thy godlike gifts, O Maghavan, are poured forth more and more.

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[1] *i.e.* sung by seven divine singers in heaven.

8. He who overpowered Krivi by his might and silenced Śushṇa with his weapons,—when he spread abroad yonder sky and propped it up, then first the dweller on earth was born.

9. That wealth, which every Árya here covets and every miserly Dása,—is sent direct to thee, the pious Rusama Pavíru.

10. The zealous seers have sung a hymn, sweet with Soma and dropping ghí; wealth and manly strength have spread themselves among us, and so too the expressed Soma drops.

IV.

To Indra; the ṛishi is Áyu.

1. As thou, Ṣakra, didst drink the effused Soma from Manu Vivasvat, as thou didst accept the hymn from Trita, so do thou gladden thyself with Áyu.

2. Thou didst enjoy, Indra, the effused drink with Pṛishadhra, Medhya, and Mátariṣwan, just as thou didst drink the Soma with Daṣaṣipra, Daṣoṇya, Syúmaraṣmi, and Ṛijúnas.

3. [It is Indra] who has appropriated the hymns for himself, who has bravely drunk the Soma,—for whom Vishṇu strode the three steps according to the ordinances of Mitra.

4. O Ṣatakratu, thou who art bountiful to him whose praises and oblations thou delightest in,—we, desiring wealth, invoke thee, as the milkers call a cow which bears abundant milk.

5. He who gives to us is our father, the mighty, the strong, he who acts as the sovereign,—may he, the strong rich Maghavan, give us kine and horses, even without our asking for it.

6. He to whom thou givest a present that he may give[1] obtains abundance of wealth; we, desiring wealth, invoke with our praises Indra Ṣatakratu, the lord of wealth.

7. Never art thou heedless, thou guardest both races, (gods and men); O fourth Áditya,[2] to thee belongs the Indra-invocation, the ambrosia has risen to heaven.

8. (As thou hearest) the worshipper whom thou favourest, O Indra, Maghavan, liberal one, thou that lovest hymns, —so, gracious one, hear our hymns and our invocation of praise, like Kaṇwa's.

9. The old hymn has been sung, ye have uttered the prayer to Indra; they have shouted many *bṛihati*-verses of the rite, many hymns of the worshipper have they poured forth.

10. Indra has heaped together vast stores of wealth, the two worlds and the sun; the bright pure Soma-drink, mixed with milk, has exhilarated Indra.

V.

To Indra; the ṛishi is Medhya.

1. We come to thee, O Maghavan Indra, the highest of Maghavans, the strongest of bulls, the mightiest breaker of forts, the provider of kine, the lord of wealth.

2. Thou who, waxing in might day by day, didst destroy Áyu, Kutsa, and Atithigva,—we invoke thee, Ṣatakratu, with thy bay horses, rousing thee by our offerings.

3. Let the stones pour forth the honey-juice for us all,—the Soma-drops which have been pressed by men afar or near.

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[1] Cf. *suprà*, iii. 6.

[2] *i.e.* with Varuṇa, Mitra, and Aryaman.

4. Smite all our enemies and drive them away, may we all obtain their wealth; even among the Ṣíshṭas are thy exhilarating Soma-plants, where thou fillest thyself with the Soma.

5. Indra, come very near with thy firmly-wise protections; come, O most healthful, with thy most healthful aid, come, good kinsman, with thy good kinsmen.

6. Make rich in children that chief of all men, who is victorious in battle and a strong protector; prosper thoroughly with thy powers thy singers who continually purify their minds.

7. May we be in battle as one who is the surest to gain thy protection; we worship thee with invocations and prayers when we obtain our desire.

8. With thy help, O lord of bay steeds, I always go into prayer and into battle, seeking spoil; it is thou whom I insist upon, when I go, longing for horses and kine, at the head of plunderers.[1]

VI.

Most of the hymn is addressed to Indra, but the third and fourth ṣlokas to the Viṣwe Deváḥ; the ṛishi is Mátariṣwan.

1. The singers with their hymns hymn, O Indra, this might of thine; singing loudly, they have brought thee sacred viands dropping with ghí; the offerers[2] have drawn near with their prayers.

2. They have drawn near Indra with holy rites for his protection,—they in whose libations thou rejoicest; as

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[1] The St. Petersb. Dict. would read *matinám* for *mathinám*, "in the beginning of my prayers."

[2] Or perhaps "the Pauras," cf. *sup*. ii. 5.

thou didst rejoice in Saṃvarta and Kṛiṣa, so now, Indra, do thou rejoice in us.

3. Ye gods, come all with one accord to us; let the Vasus and Rudras come for our protection, let the Maruts hear our call.

4. May Púshan, Vishṇu, Saraswatí, and the seven rivers, favour my call; may the waters, the wind, the mountains, the tree, the earth, hear my call.

5. With thine own special gift, O Indra, best of Maghavans, be thou our boon-companion for good, our liberal benefactor, O slayer of Vṛitra.

6. O lord of battle, lord of men, mighty in action, do thou guide us in the conflict; far-famed are those who obtain their desires by sacrificial feasts, by invocations, and by entertaining the gods.

7. Our prayers abide in the true one,—in Indra is the life of men; draw near to us, Maghavan, for our protection; milk forth the streaming drink.

8. O Indra, we would worship thee with hymns; O Ṣatakratu, thou art ours; pour down upon Praskaṇwa great, solid, inexhaustible, exuberant abundance.

VII.

A hymn in praise of the gifts of Praskaṇwa; the ṛishi is Kṛiṣa.

1. Great indeed is Indra's might; I have beheld it; thy gift approaches, O Dasyave-vṛika.[1]

2. A hundred white oxen shine like stars in the heavens,—by their size they have almost held up the heavens.

3. A hundred bamboos, a hundred dogs, a hundred

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[1] Sc. "O foe to the Dasyu."

dressed hides, a hundred bunches of *balbaja* grass, and four hundred red mares are mine.

4 May ye have the gods propitious to you, O descendants of Kaṇwa, living through youth on youth; step out vigorously like steeds.

5. Let them praise the seven-yoked team, great is the strength of that which is not yet full-grown; the dark-brown mares have rushed along the paths so that no eye can follow them.

VIII.

A second hymn in praise of the gifts of Praskaṇwa; the last ṣloka is addressed to Agni and Súrya; the ṛishi is Pṛishadhra.

1. Thy inexhaustible gift has appeared, O Dasyave-vṛika, its fulness is in extent like the sky.

2. Dasyave-vṛika, the son of Pútakratá, has given to me ten thousand from his own store;

3. A hundred asses, a hundred woolly sheep, a hundred slaves, beside garlands.

4. There too has been brought for Pútakratá a well-adorned mare, which is not one of the common horses of the herd.

5. The shining Agni has appeared, the bearer of the oblation, with his chariot; Agni has gleamed forth brilliantly with his bright flame as Súra,—he has gleamed forth in heaven as Súrya.

IX.

To the Aṣwins; the ṛishi is Medhya.

1. Ye have come quickly, ye two gods, with your car, endued with ancient might, O sacred Aṣwins; truthful ones, with your powers, drink this third libation.

2. The three-and-thirty truthful gods saw you before

the truthful one;[1] O Aṣwins, gleaming with fire, drink the Soma, enjoying our offering, our libation.

3. That work of yours, O Aṣwins, is worthy of wonder, —the bull of the heavens, the firmament and the earth;[2] aye, and your thousand blessings in battle,—for all these come hither to drink.

4. O sacred ones, this your portion has been placed for you; O truthful ones, come to these your praises; drink among us the sweet Soma; succour your worshipper with your powers.

X.

To the Viṣwe Deváḥ; the first ṣloka is addressed to the priests; the ṛishi is Medhya.

1. He whom the wise priests bring, when they arrange the offering in many ways,—who was employed as a learned bráhman,—what is the offerer's knowledge regarding him?

2. Agni is one, though kindled in various ways: one is the Sun, pre-eminent over all; one Dawn illumines this all; one is that which hath become this all.

3. The brilliant chariot, diffusing splendour, rolling lightly on its three wheels, offering an easy seat, and full of many gifts,—at whose yoking the Dawn was born, rich in marvellous treasures,—I invoke that your chariot (O Aṣwins),—come ye hither to drink.

XI.

To Indra and Varuṇa; the ṛishi is Suparṇa.

1. These your offered portions stream forth, O Indra

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[1] *i.e.* before the Sun; the dawns are compared to "truthful active women" in Ṛig Veda, i. 79. 1.

[2] *i.e.* the Sun, which they may be said to reveal, as they come with the earliest dawn.

and Varuṇa, to your honour in the oblations; at every sacrifice you hasten to the oblations, when you help the offerer who presses out the Soma.

2. The plants and the waters were efficacious; they have attained their power, O Indra and Varuṇa; you who have gone beyond the path of the firmament,—no godless man is worth being called your enemy.

3. True, O Indra and Varuṇa, is that saying of Kṛiṣa's, —"the seven sacred voices[1] distil a stream of honey;" for their sake help the worshipper, O ye lords of splendour, who reverences you devoutly in his thoughts.

4. The seven sister-streams of the Soma, in the house of the offering, pour forth ghí and rain profusely their drops, — with these ghí-dripping streams of yours, O Indra and Varuṇa, provide for and help the offerer.

5. To our great happiness we have declared to these two brilliant ones the true might of Indra; O Indra and Varuṇa, lords of splendour, help us, the offerers of ghí, with the company of thrice seven.[2]

6. O Indra and Varuṇa, I have seen what you formerly gave to the seers,—wisdom, power of song, and fame,— and the places which the wise have prepared for themselves, as they spread the web of the sacrifice with holy austerities.

7. O Indra and Varuṇa, give to the offerers cheerfulness without levity, and abundance of wealth; give to us offspring, food, prosperity; prolong our lives to length of days.

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[1] Cf. Ṛig Veda, ix. 103, 3, "the Soma streams through the sheep's wool 'round the honey-dropping vessel,—the seven voices of the sacred bards shout to it."

[2] This obscure phrase occurs in a hymn to Indra (Ṛig Veda, i. 133, 6), "O irresistible one, thou destroyest not men with the warriors, with the thrice seven warriors."

APPENDIX II.

THE PREPARATION OF THE SOMA.

The following account of the preparation of the Soma is condensed from Haug's Aitareya Bráhmaṇa transl. p. 489, note. The *Adhwaryu* takes the skin (*charma* or *twach*) and puts on it the filaments or shoots of the Soma plant (*am̃śu*). He then takes two boards (*adhishavaṇa*), puts one on the top of the Soma shoots, and beats it with the stones (*grávána*). Then the shoots are put between the two boards, and water is poured on them from the *Vasatívarí* pot. The shoots are then shaken in the *Hotṛi's* cup (*chamasa*), wetted again with *Vasatívarí* water and put on a stone. Grass is laid on them, and they are beaten so that the juice runs out. The juice is allowed to run into the trough (*ádhavaníya*), then strained through the cloth (*pavitra* or *daśapavitra*) which is held by the *Udgátṛi*. The filtered juice is caught in another trough (*pútabhṛit*). Libations are poured from two kinds of vessels—*grahas* or saucers, and *chamasas* or cups.

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